

Christian Courier

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Pope urges Bosnian women not to abort



Muslim women in Bosnia.

Bert Witvoet with files from the Manchester Guardian

ROME — The Pope has sent out a clear message to Bosnian women raped and impregnated by Serbian soldiers — "Do not abort. Your children are not responsible for the ignoble

violence you have undergone."

The statement was contained in a letter to Archbishop Vinko Puljik of Sarajevo. The women, who could number between 30,000 and 70,000, were asked to "accept the enemy" into them and to make him the "flesh of their own flesh."

It is a question whether many women will accept the Pope's urging since the vast majority of raped women are Muslims. Several hundreds are Croatian Catholics. Yet most of these women of both religions are presently in Catholic Croatia.

Opposition and support

The chief imam of the Islamic Centre in Zagreb, Slijivo Malik, questioned the wisdom of the Pope's remarks. Malik said that the Pope was free to express his own views, but he did not think it right to con-

sider the violated women "in the light of our ancient customs. They are the innocent victims of war," he said.

The Pope insisted that the growing babies are "images of God which must be respected and loved." He called on the communities to support the women and help them "transform the act of violence into an act of love."

The Milanese daily *Corriere della Sera* agreed with the Pope in an editorial entitled "And I say he's right." According to the editorial the issue is one of illegitimacy rather than rape. It praised the Catholic faith for encouraging women to give birth to illegitimate children.

To counteract any feelings of not wanting a child of a different race, the editorial argued that Bosnian Muslims and Serbian Orthodox Christians are all Slavs.

Thinkbit

It's what you learn after you know it all that really counts.
Harry S. Truman

Ontario's plans to destream Grade 9 revive old debates

Bill Fledderus

TORONTO, Ont. — Putting students with a wide variety of different abilities together in the same classroom presents teachers with some major challenges. But Ontario's Ministry of Education believes the mixing will have benefits for all students — slow, average and bright.

After September 1993, students who have formerly been segregated into three "streams" of ability — basic, general and advanced — in Grade 9 programs will not be streamed until Grade 10. The perceived aim is to allow for better socialization between students of different streams and to allow poorer students or recent immigrants a better chance to enter university.

Along with destreaming comes a plan to stop giving Grade 9 credits for individual courses. "Learning outcomes" in four main areas will determine what happens to the student after Grade 9, and integrated learning which blurs the boundaries between traditional subjects is being recommended. The plan also calls for destreaming Grade 10 in the near future, but observers note that this step is faced with near unanimous opposition.

Many teachers will need major retraining to adapt their course content and teaching methods to the diversity of needs in a mixed group. Responses from Ontario

teachers are mixed.

Pilot project

Henry Knoop teaches Grade 9 English at a public high school in Ajax, Ont. Ajax High School is one of 64 schools which elected to be guinea pigs and to go ahead with the destreaming a year in advance. The biggest challenges Knoop faces, he says, are finding ways to motivate everyone and working with multiple evaluation standards.

"We're right in the thick of it now," he says. "As with any change, we're experiencing frustrations and joys. I'd have to say that in many respects the jury is still out" as to whether destreaming is a major improvement.

Lecturer no longer

Students work more on their own now, Knoop says. He finds that his role has changed from being a lecturer to being a personal mentor and encourager for individual students.

Some students are really blossoming in the new environment, while a few (mostly advanced) are feeling frustrated. Knoop says it is great to see the breakdown of some of the social barriers which formerly separated students of different streams.

His colleagues' reactions to the new situation are mixed. Knoop says, "A core group are running with it and trying to

See DESTREAMING — p. 2....

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News

Destreaming controversial among teachers in public, Christian schools

... continued from p. 1
make it work. Some are principally opposed to implementing what they see as unnecessary changes. But most are somewhere in between."

Tail wags dog

Knoop believes the destreaming was inevitable and that it is here to stay. "It's a case of the tail of Toronto wagging the dog of Ontario," he says. "It's basically a political decision forced by the multi-ethnic situation in Toronto," a situation which will eventually appear in most other Canadian schools.

Peter Berghuis agrees with Knoop. Berghuis is a senior-level chemistry teacher at the Ingersoll Collegiate Institute, a public school in Ingersoll, Ont.

"I'm grateful that I'm not a Grade 9 teacher," adds Berghuis. "I can't see how you could reach all the students when there is such a varied range of abilities." New teaching techniques are being recommended for the destreamed setting. Berghuis admits, but he is somewhat sceptical. He cur-

rently teaches general and advanced classes, adjusting his approach and speed to each class, "but teaching both at the same time would be very difficult."

Streaming not bad

It is a mistake to think that the existing streamed system has many problems, says Berghuis. He points out that his students have generally been good at accepting disabled people into the school, an indication that social problems associated with labelling are "not that serious."

"As an instructor, I have always tried to encourage people who I thought had the potential to move up" from the general stream to the advanced, he adds. (Destreamers argue that there is not a lot of mobility between the streams and that students feel "locked into" whichever stream they begin with).

Not just destreaming

Pete Van Geest, who teaches technical courses at Montcalm Secondary School in London,

Ont., stresses that it is important to understand that destreaming is only part of a much larger overhaul of the transition years (Grades 7-10).

"The philosophy behind these changes appears to be that the jump from Grade 8 [elementary school] to Grade 9 [high school] is too drastic and traumatic for students" and that an easier transition should mean fewer high school dropouts (currently estimated to be about one third of students).

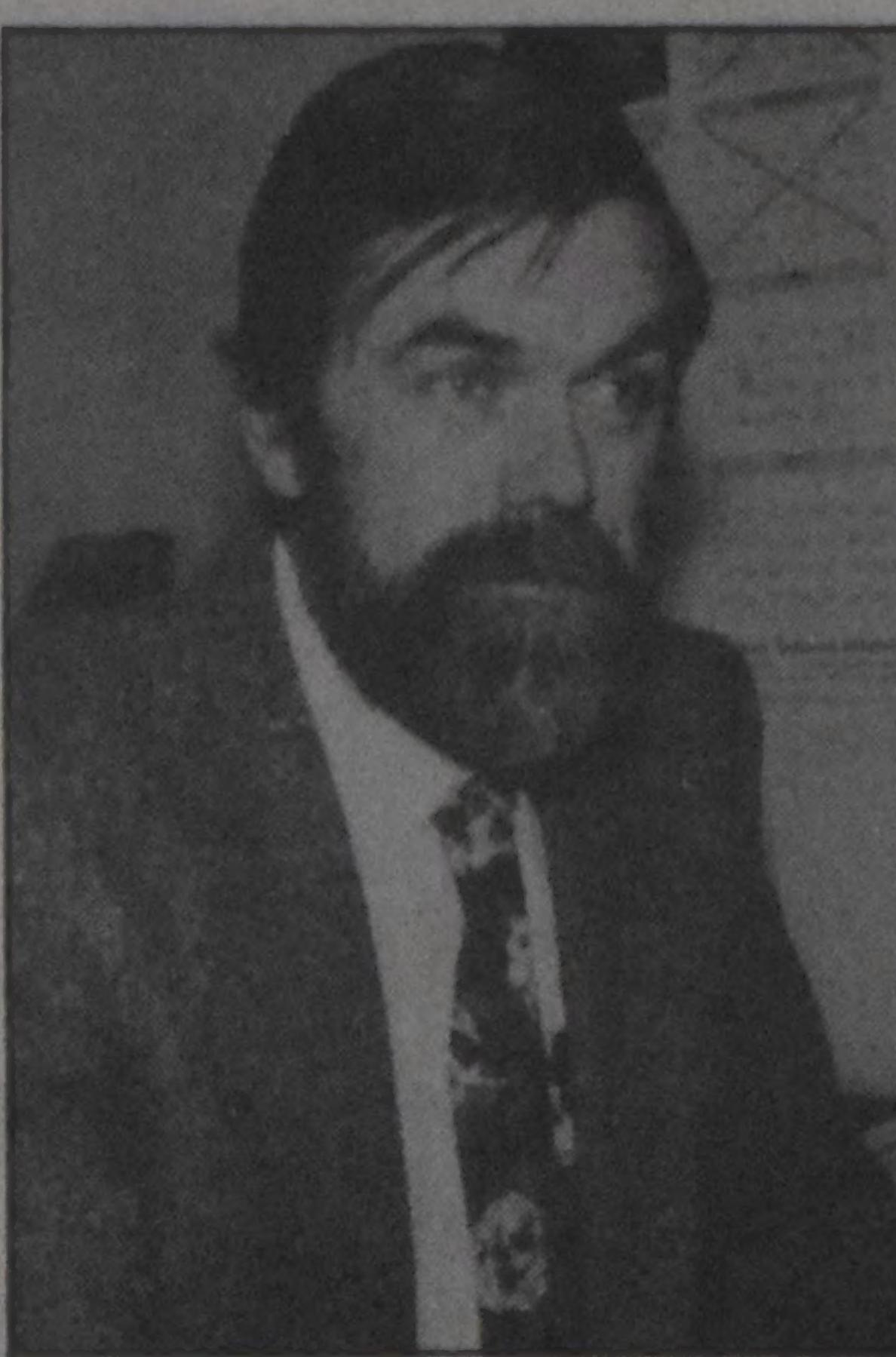
Van Geest says almost all the teachers he knows are against destreaming. "Some of the philosophies behind these changes are good, but the implementation appears to be" haphazard, rushed and not completely thought through, he says.

Christians pick and choose

Christian high schools in London, Hamilton and Woodbridge, Ont., plan to keep streaming at least their core academic subjects (maths, sciences and languages) while preferring a destreamed approach for others (physical education, art, music, keyboarding, etc.). Some schools are streaming the social sciences (history, geography) and others are not.

Christian schools can pick and choose from the new rules because they are privately run. Such schools will only be forced to make a few bureaucratic changes about how to prepare Grade 9 transcripts without using traditional credits.

Christian high schools were rarely ever streamed to the ex-



BILL FLEDDERUS

"The pendulum of educational theory never stops," says Herman Proper, OACS education coordinator.

tent that public schools were, in part because Christian schools have usually been smaller and have had more homogeneous student bodies.

Christians evaluate public trends

"Teachers know that the pendulum swings every few years," explains Herman Proper, education coordinator at the Ontario Alliance of Christian Schools. "It's easy for them to get cynical about change for the sake of keeping the Toronto bureaucrats in business."

Nonetheless Christian schools are usually careful to examine any major changes made by the Ministry of Education. "It helps us to keep fresh, to reevaluate our ways of doing things."

"The Ministry changes are good if they force us to ex-

amine what we do when we stream kids," adds Arda Rooks, an English teacher at Hamilton District Christian High. One of the main goals of any teacher is to help students to discover their own potential, she says, and sometimes when students are classified at the general level they "sell themselves short" and end up as under-achievers.

Bob Kool, who coordinates Christian schools in British Columbia, points out that teachers tend to be less inventive in the teaching methods they use in classes of so-called lower level students.

Destreaming not most important

"We need to discern what the most important issues are in debates like this. Destreaming is not the most important issue," says Ary DeMoor, who coordinates Christian schools in Alberta, Saskatchewan and Manitoba. "When we start fighting over the *soup du jour*, we can easily be thrown off what we should really be concerned about."

DeMoor points out that destreaming is motivated by a laudable desire to keep high school from being reduced to mere "academic preparation for university with a few things on the side for other students." DeMoor believes high school should prepare students for the immediate future as well as for the challenges they will face in all areas of adult life — "faith, family, job, kids, etc." he says. "Brainy kids still have to learn how to ask a girl out on a date or how to keep good relations with their mother-in-law."

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Christian labour awarded libel damages

VANCOUVER (CLAC) — A union which used its newsletter to slam the Christian Labour Association of Canada (CLAC) is being forced by B.C.'s Supreme Court to pay general libel damages as well as the court costs incurred by the Christian labour union.

The court decision, announced in late January, criticizes the United Food and Commercial Workers (UFCW) Local 1518 for using its official publication "Update" to spread facts and comments about CLAC which were judged to be "untrue and defamatory" and to express "opinions which were

not such that a fair-minded person might hold."

The two articles in question date from 1991, the year CLAC attempted to win new support from the employees of several Overwaitea/Save-On-Foods stores. At that time those stores were represented by the UFCW, although CLAC proposals were attracting a lot of interest among employees due to the fact that CLAC currently represented all of the Overwaitea employees in Alberta. Eventually, though several meat and deli departments did sign up with CLAC, the attempt to win new support in

B.C. was considered a failure.

CLAC says it felt that suing for libel was its only option because the UFCW would not print a retraction or an apology after claiming that CLAC was not a trade union but a fundamentalist church movement, that CLAC operated in collusion with employers, that CLAC was racist as the Ku Klux Klan and that CLAC was treacherous in its dealings with workers.

Justice J. Blair judged that all of these claims lacked truth, were "calculated to demean and disparage" and were clearly defamatory.

Comment

PRESS REVIEW



Carl D. Tuyl

A Gallup poll suggested that the Tories under Kim Campbell would enjoy the favour of 37 percent of decided voters, and that she's breathing down the necks of the Liberals who received 39 percent of the voters' approval. Time for Sheila Cotts to take off her gloves, if she ever wore any, and be done with niceties. This is what she said in a full snarl: "We believe Kim Campbell is Number 1 because Kim Campbell is not known. The more you know her, the less you like her." None of this pristine, polite politicking for Sheila.

★★★

The NDP, which regards the Liberals as the party to beat, has apparently decided to shed all preliminary pleasantries and go straight for the jugular. Said Julie Davis, chairperson of the

NDP election planning committee: "The Liberal Party is the largest free-standing parking lot in the world." And to make sure that we know what the NDP thinks about the Tories, Fraser Green, the party's secretary, delivered himself of this somewhat gruesome pronouncement: "The new Tory leader will still have the same blood on his hands." Maybe Mr. Green knows more than we do when he speaks about the next PC leader in the masculine.

★★★

For the uninformed I list here the main points of the NDP program: phasing out the GST, a national highway rebuilding program, a \$10 billion investment fund, increased research and development, and the cancellation of both the FTA (Free Trade Agreement) and its offspring NAFTA (North American Free Trade Agreement). All that, according to Yukon Audrey, is supposed to create 500,000 jobs over five years.

★★★

The Reform Party has weighed in with heavy-duty critique of the government's planned \$6 billion purchase of helicopters. This and other election hot air may soon cause the whole country to float into the stratosphere like a stray weather balloon.

★★★

Monsieur and Barbara McDougall of External Affairs managed a really nifty piece of diplomatic teamwork by getting the Clinton-Yeltsin

summit to come to Vancouver, thereby helping the new U.S. administration to focus on the chaotic situation in the former Soviet empire.

★★★

The executive committee of the Progressive Conservative Party has voted to allow leadership candidates a \$900,000 spending limit. Contributions will be tax deductible. Had such a limit been enforced in 1983, Monsieur might never have reached the pinnacle.

★★★

All parties are recruiting new members. Anyone with fuzz on the lip or in budding womanhood, with five bucks to spare, and of average ignorance can sign up. The PC leadership convention will be held June 9-13 in Ottawa, allowing Monsieur to give his farewell speech on June 11, which is exactly the 10th anniversary of his tenure as leader (and the 59th birthday of the editor of *Christian Courier*). Neat eh? Those events will compete with news coverage of the 1993 Christian Reformed Synod, held in Grand Rapids, Mich., at the same time.

★★★

People in the Vancouver riding of ex-Liberal leader John Turner might ask whether their MP is still alive. He is certainly not wearing out his seat in the Commons. I bet he still

cashes his cheques, though.

★★★

Russia's President Yeltsin wants a referendum to ask his people whether they want a strong presidency as well as a special assembly to adopt a new constitution. When he is in Vancouver Mr. Yeltsin should ask Monsieur for advice on the subjects of referenda and constitutions. Mr. Yeltsin is having a hard time of it. The *Globe and Mail* put it succinctly and with unusual alliterative adroitness: "President's popularity plummets."

★★★

Germany's Heil Hitler crowd won seats on local councils in the Western state of Hesse. Pockets of these nuts persevere all over the world like a gnawing pain in the gut.

★★★

South African parties from the full spectrum of political interests have agreed to resume their talks no later than April 5.

★★★

Islamic terrorists are accusing the government of Egypt's President Mubarak of "waging war against God and his prophet." In order to stop this war they attack foreign tourists. Religion sometimes causes people to get their pipes so bent that they migrate to that twilight zone between sanity and lunacy. Both Washington

and London have already cautioned their nationals about visiting Egypt.

★★★

The following is a quote from Maarten Peren, a Dutch agronomist: "We've become like a big artificial park where every centimetre is dammed in, sprayed, fertilized, grazed or cultivated, or else it's paved and inhabited. We are being suffocated by our diligence." In the same article I read that the daisy is becoming an endangered species in Holland. A summer without these knock-your-eye-out-gorgeous blooms must be like a wedding without the bride.

★★★

Italy is going through a political and moral crisis. About 900 political and business leaders, including some of the most important people in the country, are being charged with accepting kick-backs.

★★★

Ever alert, *The United Church Observer* spotted this in the Kawartha Youth for Christ Newsletter: "Eight adults made personal commitments to Christ as Saviour and everybody else had a great time."

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

Evil is a serious and sordid business

Michael W. Higgins, associate dean of the Jesuit-run St. Jerome's College at the University of Waterloo, wrote an opinion piece in a recent issue of the *Toronto Star* which touched on the tragic death of two-year-old James Bulger of Liverpool, England. He is the little boy who was kidnapped by two 10-year-olds and brutally murdered. Higgins was deeply touched by the event, the more so because he was in England at the time.

Higgins expressed some of his thoughts and feelings as follows:

There is a greater darkness here than can be explained by past wrongs, chaos, vendettas and hubris. Malevolence of this order shakes our moral foundations to the root.... We know all about the social pathology of our institutions and we have mastered the grammar of our failings. But we don't recognize sin. James Bulger's death was sinful. The impressive army of arguments that we can amass to explain the social and psychological deprivation endured by his child murderers can go some way in leading us to an illuminating

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— provides opportunities for contact and discussion for the Christian community.

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diagnosis of their moral disorder. But we'll not exhaust the mystery of sin. It's part of the malaise to think that we can.... Evil is a serious business. It must be faced. England has seen its soul and it's not possible to forget what it saw.

Professor Higgins' article appeared on the religion page as a breath of fresh air in a weekend edition of more than a hundred pages that are not in the habit of facing evil but instead pass it off as social and psychological distortions at best, and spellbinding news at worst.

No victim box

Talk about awareness of evil: just recently I came across a cartoon which pictured the Day of Judgment. It's a very risky business, of course, to draw a funny cartoon about such a tremendously serious and awful day. But the cartoon made a point that actually supports the idea that God's judgment is not what people make it out to be.

There were three grandstands with people in the drawing and in the top corner the artist had drawn a cloud, which represented God. In the one grandstand there were a mere three saints, and in the next there were half a dozen sinners. But in the third set of bleachers there were hundreds of "victims." A sigh balloon descended from the cloud, indicating either that God doesn't know what to do with people who are neither saints nor sinners or that people just don't get it when they try to escape responsibility by finding refuge in their

status as victim.

Evil is a serious business. Of course it often comes to us via others. But it's like the cold I had a few weeks ago. I think I caught it from someone living in our house. But how could I blame that person? It was *my* cold, not the other person's cold I had to fight. And so it's always *my* evil that I'm responsible for, not the sins of my parents and teachers and friends. There is no victim box on Judgment Day.

I crucified you

Professor Higgins drew the right conclusions from his sense of outrage and abhorrence. "We in Canada can ill afford the privilege of passing judgment on others," he writes. "Ontario's own sad list of atrocities should render us mute. Throughout this Lent I'll think of young James Bulger.... And I'll think of the dark corners of my own soul."

To think that Jesus, the Son of God, had to die for the kind of evil that killed James Bulger! And then to think that he had to die just as much for the evil that I have allowed to take up residence in my heart!

"Who was the guilty? Who brought this upon you? It is *my* treason, Lord, that has undone you.... I crucified you."

BW

Beware of rear-wheel drive icefishermen

I was at the 1993 "Christ for the Nineties" conference a few days ago. I felt greatly inspired by the event and thoroughly enjoyed the peaceful, wintry setting of the Jackson Point Salvation Army camp on the shores of Lake Simcoe.

What made it special for me was that we were able to walk out on the ice of the lake for miles — ice which was two feet thick. Some icefishermen even dared to drive their cars and pickup trucks on top of 50 feet of water!

One particular fellow drove his rear-wheel drive van onto the snow-covered ice, which turned out to be a mistake. He got stuck and had to leave his vehicle sitting there while he went on to fish. He later returned and a friendly local driving a

front-wheel drive truck offered to pull him back to shore. I was very helpful as I attached and watched the rope and told the man who was pulled backwards how to steer.

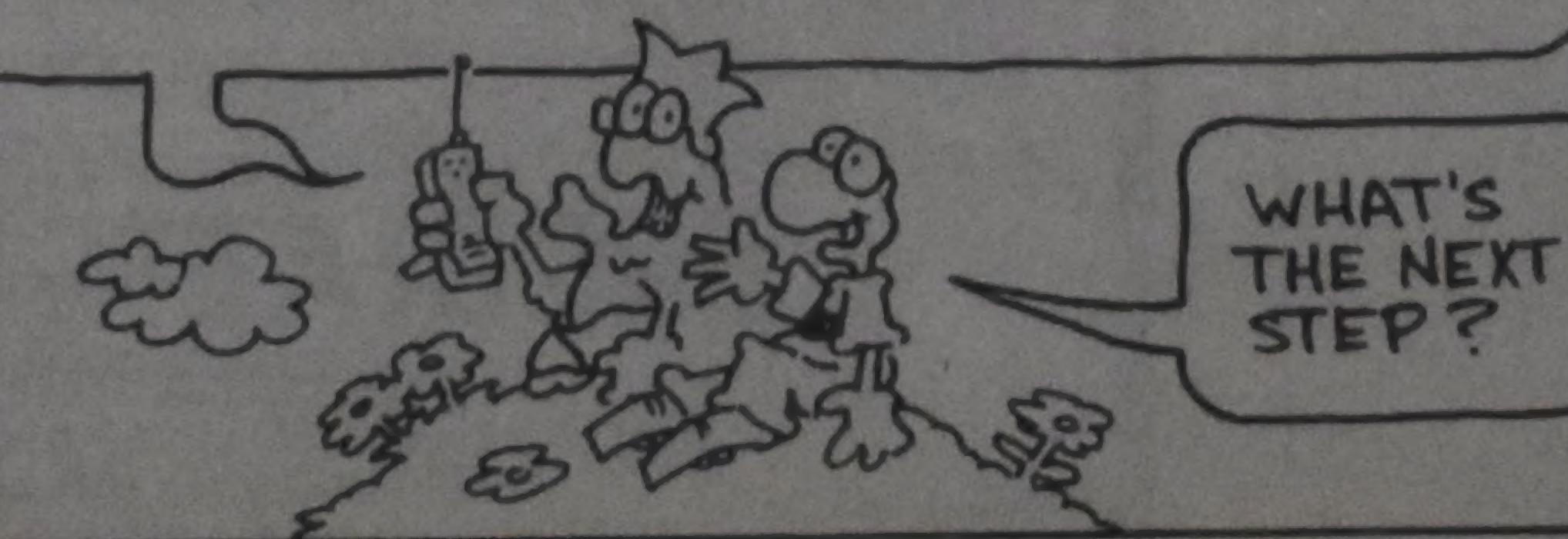
Some members of the conference watched me and wondered how this little event would turn up in one of my editorials.

To satisfy them and anyone else who sees me at an event and expects me to write about it, here it is. There was this icefisherman who got stuck on Lake Simcoe. Now the moral of the story is that it is utterly foolish to drive on snow-covered ice unless you have front-wheel drive.

BW

Pontius' Puddle

I JUST GOT OFF THE PHONE WITH CHURCH LEADERS IN THE THIRD WORLD. WE AGREED THAT A SPIRITUALLY STRONG SOCIETY SHOULD HELP OUT A SPIRITUALLY STRUGGLING ONE.



THEY'RE SENDING US SOME MISSIONARIES RIGHT AWAY.



© Joel Kaufman

Politics / Letters

Across the Globe



David T. Koyzis

Re-evaluating monarchy

At the beginning of the present century most countries of the world were monarchies of some sort. Prior to the First World War, France, Switzerland and Portugal (after 1910) were virtually the only non-monarchical polities on the European continent. When a new country became independent, say from the unravelling Ottoman Empire, it seemed only natural that it would be constituted as a monarchy and that a younger member of one of Europe's reigning dynasties would be imported to serve as a head of state. It is not unusual, therefore, that Greece's exiled King Constantine, who is descended from the Danish royal house, has not a trace of Greek ancestry.

Monarchy has fallen on hard times in recent years. By now Europe's monarchies are largely limited to Scandinavia and the Low Countries, to Britain and (after 1975) to Spain. Only Britain retains the elaborate pageantry connected with monarchy, and even this is largely a product of late Victorian romantic imagination and the heyday of empire. Yet in post-imperial Britain, now one of the poorer members of the European Community, such fêtes as coronations and royal weddings normally help to boost national morale and are an important source of tourist revenue.

Is it worth it?

Nevertheless, even Britons are currently re-evaluating their monarchy. After the troubles of last year, which the Queen dubbed her *annus horribilis* (horrible year), it is perhaps not surprising that many of her subjects are wondering whether this vestigial institution is worth preserving in these closing years of the 20th century. Despite such doubts, our own Monarchist League of Canada is engaged in an ongoing (and probably uphill) battle to retain the traditional monarchical features of our Constitution against those who would remove the Queen from oaths of citizenship and of public office.

Abolishing the monarchy, however, would not remove the need for someone to perform the monarch's functions. The concept of a divided executive, encompassing a separate head of state and head of government, is fundamentally sound. Two months ago in this space I pointed to the difficulties inherent in the fact that an American president must be both king and prime minister. As J.R. Mallory points out, for many Americans during the Watergate scandal, "impeachment of a president seemed perilously close to regicide." By contrast, Canada's House of Commons could defeat Joe Clark's short-lived Conservative government five years later with little trauma to the Canadian psyche.

President and monarch

Although Germany is officially a republic, it too has a head of state who stands above partisan politics. During the turmoil surrounding unification, while Chancellor Kohl had to make the right political noises and please the various elements of his governing coalition, President Richard von Weizsäcker could loftily call upon Germans to avoid the temptations of nationalism and to embrace a more humane and inclusive vision that would calm the fears of their European neighbours. This is precisely what a monarch ought to say in such circumstances.

There is little difference between the constitutional roles of the German president and, for example, the Netherlands' Queen Beatrix, except that the latter occupies a hereditary office. Perhaps the future of Britain's (and Canada's) monarchy lies in scaling it down to continental proportions and emphasizing its still-crucial constitutional role. Now may be the time to put aside Walter Bagehot's 19th-century concept of a royal family as role model for the nation and to let the Queen, as the one head of state, go about her business with a minimum of fuss.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont. During a visit to London 18 years ago he saw Princess Alice leaving St. Paul's Cathedral.

Honesty and encouragement may help political discussions

In the past couple of months *Christian Courier* has printed a number of letters debating political and economic views. These letters are part of a good and necessary discussion on our political responsibility as Christians.

Unfortunately such discussions also remind us of deep divisions within the Christian community. Clearly we Christians are of two minds, one being concerned with "individual freedom" and the other being concerned with "social justice." Both can be politically active.

And then there are those Christians who don't want to get politically involved. From my experience politically active Christians are often exasperated with the apathy most others have towards political involvement.

It is true that apathy exists, but that's only part of the problem. Just as big a problem is the extreme polarization and incompatibility between many conservative and social justice ideas. To have a calm, rational political discussion can seem like a contradiction in terms. Politically minded people are, after all, activists. They are passionate, emotional people. They are "people in a hurry" who are tired of discussing things. Such people are the driving force behind political action. We need these people's vision. But their singlemindedness can make dialogue awfully difficult.

Don't use wallpaper

How then do we live together? I have two suggestions.

The first is that we be more honest with each other about how serious our

political conflicts can be. Too often we paper over our conflicts by saying, "I don't think our differences in politics need to affect our relationship." By saying that we trivialize the problem.

Politics does affect personal relationships. People are what they believe. Political criticism can go to the core of who a person is. If a person strongly disagrees with my political convictions, it is perfectly reasonable for me to feel hurt and alienated from that person.

This shouldn't surprise anyone because political views are not a small isolated part of life; they are often representative of a way of looking at all of life.

My second suggestion has to do with finding a way of helping Christians who are politically immobilized by the tensions. The politically inactive among us might benefit from a Christian activist column in the *Christian Courier*. Such a column could feature different writers telling us about such issues as Canada's cuts in foreign aid and injustices in Canada's immigration policy. At the end of the article addresses of the appropriate politicians could be included so that those readers who are inspired to write can do so.

In conclusion, I would hope that we can encourage each other more in our political involvements. Being a politically involved Christian can be a lonely road to travel.

Dean McRae,
Whitby, Ont.

Up to heaven and back again

I just have to tell you how much I enjoyed and identified with your story about skating. In my youth I used to get up early and was on the ice long before my friends arrived. Having the whole place to myself, I'd float in the intense silence of the early morning, skating between the frosted shrubs and trees.

Like you, I often thought that heaven could not be more beautiful and peaceful than those moments on ice. This kind of daydreaming often prevented

me from seeing a crack in the ice and I'd tumble and fall.

It's long since I skated, but the memories come at the strangest moments. I treasure them as special gifts from heaven, though time and again I am forced back to earth.

Lini Richarda Grol,
Fonthill, Ont.

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News / Family

Baptist doctor with Lou Gehrig's disease opposes euthanasia

C.C. staff, with files from Canadian Press

TORONTO — David Donevan knows the horrors of Lou Gehrig's disease, not only as a physician but as a man who is watching it slowly and silently steal his life away. Yet he still abhors the idea of hastening death, as Sue Rodriguez of Vancouver wants to do.

Rodriguez, afflicted with the same disease, is seeking the legal right to be assisted in committing suicide when the ravages of the disease make her physically incapable of taking her own life.

"I really admire Rodriguez," Donevan said in a recent Canadian Press interview. "She has an awful lot of guts and get-up-and-go." Donevan stressed that he is not setting himself up to be an adversary to Rodriguez.

"But I disagree very strongly with what she is trying to accomplish. It's an act of euthanasia. As a Christian, I can't agree. Only God should decide that. When we tamper with that, there are grave dangers involved."

Possible 'higher purpose'

"Don't misunderstand. I

hate this disease. It's a real blight," said Donevan, who uses a walker but knows it won't be long until he is in a wheelchair. "I would love to be healed and get well again."

But Donevan said he does not believe it is God's intention that he suffer. He thinks that the disease may be helping to fulfil a higher purpose.

As he explained the bases for his position against euthanasia, Donevan told CP that legalizing euthanasia would be dangerous because the people who might be subjected to it are often defenceless: the handicapped, the elderly, or severely ill children.

"With increasing competition for the health dollar, there could be subtle and not so subtle pressures on physicians to hasten this moment," he told CP.

"When you do something, and you do it again, and you do it again, your sensitivity becomes a little bit callous. You don't spend the necessary time and energy to think it through quite so much."

"You are opening a quagmire of moral and practical problems from which it is hard to extricate yourself."

Donevan, who is now 60 years old, practised obstetrics

and gynecology for 26 years in St. Catharines, Ont. He was diagnosed in late 1988 and now lives in Toronto so he can attend a special clinic at the Sunnybrook Health Science Centre.

Doctor and pastor

Donevan's diagnosis came just after he retired from medicine and was set to complete a master of divinity degree. His wife, Kathy, was also finishing a theology degree. The couple hoped to fulfil a

long-time dream of ministering together in the Baptist Church.

Donevan had begun to experience muscle twitches in his body. Later, he started losing strength in his hands and doctors confirmed he had Lou Gehrig's disease, whose scientific name is amyotrophic lateral sclerosis (ALS).

Although hit hard by the news, Donevan said he did not go through the usual stages of denial and anger. He explained: "As a physician, you see so

many people suffering...."

The disease didn't stop the couple, who have five sons aged 25 to 35. They completed their studies in 1989, then became co-pastors at an inner-city Toronto church. He continued until last July when demands of the work became too taxing.

Donevan, whose lungs have begun deteriorating, is rewriting his will with directions that he not be put on a ventilator. (See related article on p. 11.)

Like the Lilies



Marian den Boer

A thorn in the side

"I have come to the definite conclusion that musical ability is not an inborn talent but an ability which can be developed. Any child, properly trained, can develop musical ability..."

Shinichi Suzuki

These words found in the introduction of my son's music book have left me in a quandary. Either the renowned Mr. Suzuki (of "Suzuki method" violin and piano studies fame) doesn't know what he is talking about (which I doubt) or I could have been properly trained (which I also doubt).

When I was a small malleable child, I assumed I could sing. Reality struck in Grade 1 when my teacher was compelled to ask me to mouth the words at the Christmas concert. She was a sensitive teacher: she made me feel proud to be the one to make this special silent contribution to a successful program.

In Grade 2, my report card was plastered with A's except for the row of C's next to the word music.

The only red blot that ever appeared on my report card happened in Grade 4 when the music mark was based entirely on ability to sing. I got 38.

In Grade 7, every student was required to sing a solo to the class. Along with several boys, I balked. We were threatened with an alternative: write out the words and music of a hymn. I jumped at the opportunity, imagining myself with a perfect music mark for once. I would transcribe the entire hymnal (the old blue *Psalter Hymnal*) sooner than subject my classmates to my sad at-

tempt at making my voice sing. They were not sensitive classmates.

The threatened alternative was a bluff, and in the end, the class suffered through my rendition of "Saviour Like a Shepherd Lead Us."

Avoiding an ego trip

As an adult I mouth the hymns in church. I do let my voice out now and then, but my husband, Marty, will rescue the congregation with a quick poke in my side. I thank him for this.

I admit my musical history does not involve any serious attempt at proper training. But then, who would have the time or talent to train someone who finds it impossible to sing "Happy Birthday" the same way twice, or who can't hear the difference between one melody and the next unless there are words involved?

My gut feeling is that not even Mr. Suzuki could have trained me properly. I believe I am musically retarded, or in modern language, "musically challenged" beyond hope on this side of heaven. Is there a support group for people like me?

It's not that I want to change. I believe this thorn in my side is a blessing. It keeps me humble. Secretly, I think God created me this way to save me from a vain singing career.

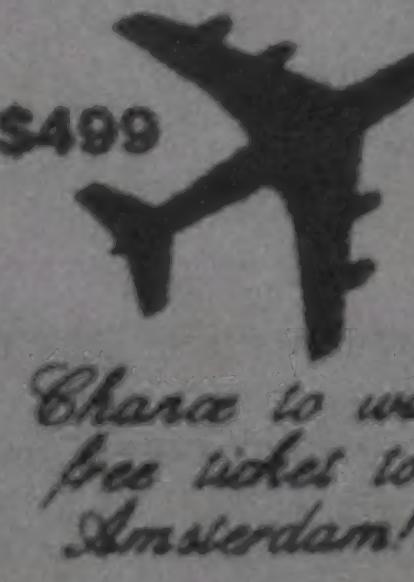
Marian den Boer is a homemaker and free-lance writer/editor who lives with her husband and five children in Hamilton, Ont.

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Cinema/Media

Cinema summaries

Marian Van Til

Passion Fish

Rated PG

Stars Mary McDonnell, Alfre Woodard, David Strathairn
Written and directed by John Sayles

May-Alice (Mary McDonnell) is a bitter woman. Not long ago she was an actress who had a lot going for her: she was independent, recently freed of a bad marriage, and making good money as a daytime soap opera queen. But as she was getting into a cab in New York City to go, ironically, for a cosmetic appointment, she was hit by another cab. In an instant she became a paraplegic. And a bitter woman.

She is forced to return home to Louisiana in what she considers to be a near vegetative state: her life is a dead-end. She is a bitchy and demanding taskmaster to first one, then another, then a whole succession of live-in nurses who try to care for her.

Finally, in her seventh nurse she meets her match: an emotionally tough black woman named Chantelle (Alfre Woodard) who has seen her own share of woe, including recovery from cocaine addiction.

May-Alice unknowingly sets out on a journey from cynical self-pity to a renewed interest in herself, others and the world. It is Chantelle's uncompromising prodding that sets May-Alice on her new but difficult road. Sheer grit is keeping Chantelle on her own hard road. But eventually, she needs May-Alice too. And down that shared road away the two women suddenly discover they have become friends.

Cajun country

The geographical-cultural setting of *Passion Fish* plays an important role. This is Louisiana bayou country, populated from way back by Cajuns. The heat and humidity seem to permeate both the beautiful landscape and the culture. The exquisite cinematography and adept camera work make the atmosphere almost palpable to viewers sitting in the theatre.

People here move deliberately (except when they're dancing to the lively, trademark Cajun fiddle-and-accordion tunes which dominate their social and even church gatherings). Folks don't seem much concerned with the strange goings-on in the largely urban world outside. They trust each other; and help each other.

But May-Alice, away in Los Angeles for so long, is no longer accustomed to such values. (Director-writer Sayles gets in a few good satirical digs at Hollywood's own soap opera-like culture.) May-Alice must re-learn those values if she hopes to survive with such a profound and dependence-creating disability.

The film's title comes from a "Cajun legend" of a fish which brings love. An egg-laden "passion fish" is cut open and several fry are removed. The tiny fry must then be squeezed firmly in one's hand while a person thinks about someone he or she wishes to love or be loved by.

Chantelle's friendship becomes a form of redemption for May-Alice, enabling her to love further: she's reintroduced to and attracted by Rennie, a (married) man who was a high school classmate of hers. She will have to learn how to love him, too, as a friend, because he's married (though not happily) and because she couldn't consummate a sexual relationship even if she wanted to.

It turns out that the passion fish "legend" was invented by John Sayles (who also directed *City of Joy* and *Eight Men Out*). Sayles is a good story teller. *Passion Fish* has a few sharp edges, but mostly the feel of a poignant tale told while sitting a with a friend or two on a back porch, contemplating life.

Oshawa group urges action for non-violent TV

Bert Witvoet

OSHAWA, Ont. — The federal government has announced positive steps to reduce violence on TV. This includes a voluntary restraint code to be adopted by the television industry and education programs and more control over American TV programming. The government has also proposed the establishment of the Virginie Lariviere Award for non-violence.

Not everyone is happy with these proposals. The Association of Canadian Advertisers is crying foul over undue influence, government censorship and the loss of independence over programming and editorial decisions.

At the opposite end of the spectrum stands the Oshawa-based Family Action Council which finds the recommendations too tame. It calls on Canadians to write to their MPs as part of the "Virginie Campaign to Reduce Violence on TV."

Laws with teeth

The name Virginie used both in the proposed government award and the Family Action Council campaign refers to Virginie Lariviere, a young girl from Quebec who launched a writing campaign against violence and stunned the federal government by gathering over 1.5 million signatures nationwide. She asked for legislation "with teeth."

Virginie asked for:
1. a stricter definition of violence;

2. a ban on all shows aimed at children that depict violence as a way to resolve conflicts;

3. airing of violent films and programs only after 11 p.m. and before 6 a.m.;

4. implementation of a TAV (tax against violence) which would be charged back to advertisers. This tax would be similar to the "sin taxes" that have been placed on cigarettes and alcohol;

5. use of the TAV to produce non-violent replacement programming.

Family hours

The Family Action Council cites French television legislation as a model for Canada. In France, television programming is under complete government control from 6 a.m. to 10:30 p.m., says Jules Duguay, coordinator of the Virginie campaign.

Since 1989 these daytime hours have been considered "family hours" by the French government.

Members of the French television industry who violate the government's code of ethics face a minimum fine of \$1 million. Since 1989 only two fines have had to be levied, says Duguay.

Duguay urges all Canadians to write their federal MPs and to protest voluntary controls, which, he says, will result only in a short-term toning down of violent programs.

An anti-violence law must be passed within the next few months, says Duguay, who urges Canadians to encourage friends, family, churches, schools and businesses across Canada to join the Virginie Lariviere letter-writing campaign.

Join in the 'Virginie Lariviere Letter Writing Campaign to Reduce Television Violence'

Write to:

Hon. Brian Mulroney, Prime Minister of Canada
Rt. Hon. Perrin Beatty, MP, Minister of Communications
Mr. Al Johnson, MP, Chairman, Conservative Caucus on the Family

Ms. Sheila Finestone, MP, Vice-Chair, Standing Committee on Communications and Culture

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For more information call Jules Duguay.
Tel.: (416)434-7977/723-8342;
Fax: (416)434-2933.

Helping Alberta students stay in school

Robert VanderVennen

EDMONTON — Some students just don't fit the usual school programs, says Alberta Education Minister Halvar Johnson. By the time they start junior high school, they're turned off on school.

More than one-third of Alberta's students who enter high school drop out before they graduate, which is the pattern in most other provinces, too.

So Alberta has just started a new program to try to reach turned-off students. It's called "Integrated Occupational Program," which is now available

in over 160 Alberta schools.

The program integrates work experience with schooling. Students work part-time in areas like agribusiness, construction, creative arts, personal and public services, tourism and hospitality, and transportation. At the same time they take core courses in English, math, social studies and science. The idea is that students can see from their work the useful applications of their core studies. The program was field-tested for five years in a number of schools across Alberta. Funds are available to ensure that the teacher/student

ratio in the program is lower than in conventional programs.

Students will not receive a graduation diploma when they finish the program, but a "Certificate of Achievement." Some students in this program will decide to transfer to a regular school program and get a diploma, expects the Ministry. Others will find that a number of programs in technical high schools and colleges are open to them.

In any case, the Ministry hopes that the new program will keep Alberta students in school longer.

Church, Marian Van Til, page editor

49th India crusade brings thousands to Christ

90 are baptized in Krishna River tributary

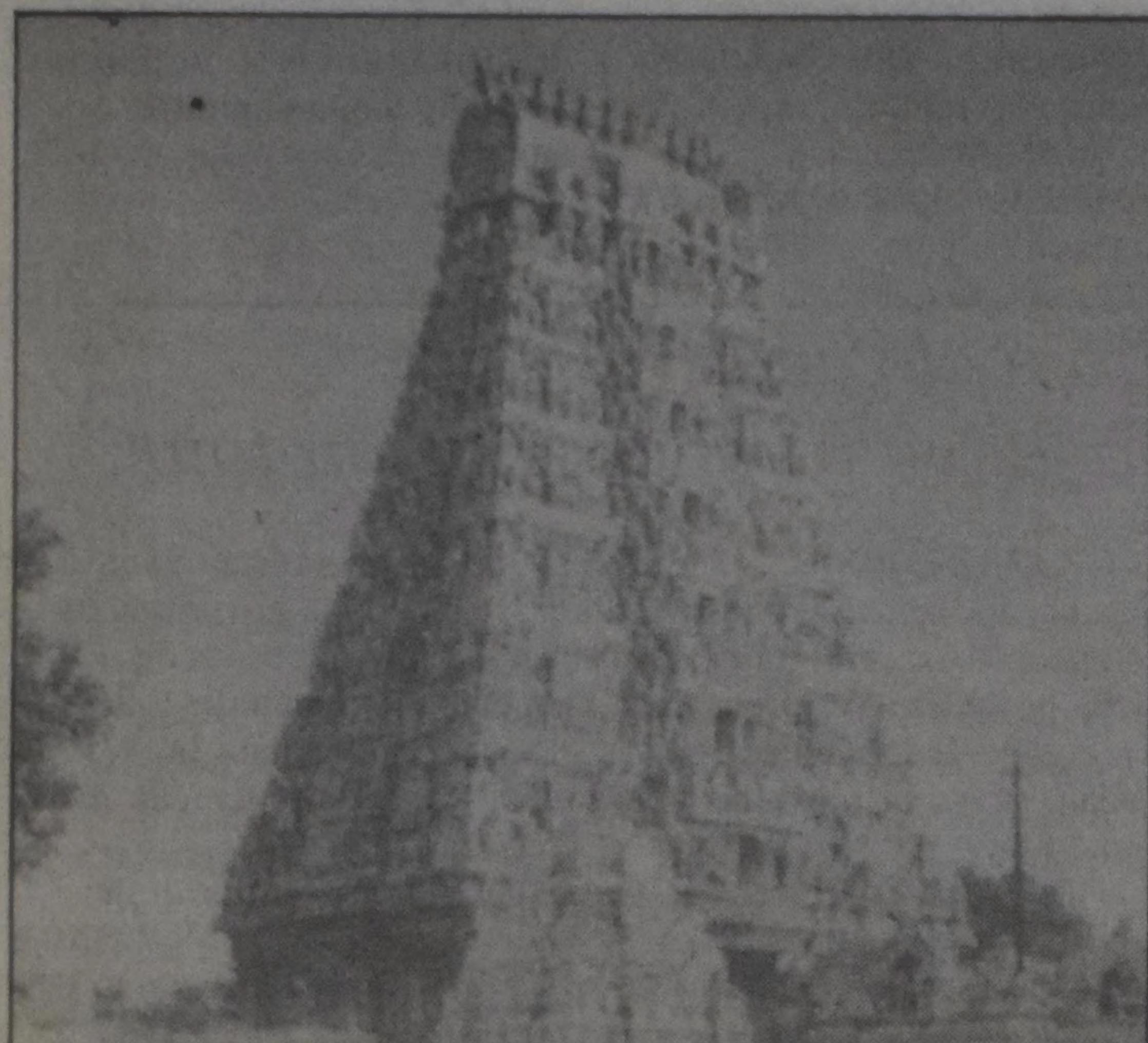


PHOTO RESEARCHERS

The tower of a Hindu temple in Madras. Eighty-three percent of Indians are Hindu.

VIJIAYAWADA, India (EP)

— At a recent crusade in Vijiayawada, India, 90 new believers were baptized. The group was joined by several thousand other Indians in the march to the tributary of the Krishna River, where three evangelists baptized the new Christians simultaneously.

Yesupadam Bandela, president of the Gospel Association of India, reported that an estimated 50,000 were present at the final night of the crusade. "There was a significant impact on the community, as well, because of all that were watching," said Woody Dahlberg, a short-term missionary from St. Paul, Minnesota.

The crusades, held annually in Vijiayawada, celebrated their 49th year in January. Tents overhead created space roughly equivalent to between two and three football fields, where thousands gathered each day to hear the Gospel presented. Bandela estimated

that over 25,000 decisions were made for Christ over the week.

The Vijiayawada crusade kicks off a series of smaller crusades, to be held in over 150 villages and towns this year. It is through these smaller crusades that new believers are followed up by Christians in their area.

"Each year the attendance is growing, and the response is growing," said Bandela. The Gospel Association of India currently has 60 full-time pastors working in more than 300 villages and towns, with churches in 120 of those villages.

In the Andhra Pradesh region of India, the area in which the crusades are held, it is estimated that seven percent of the population is Christian. The average for the country is less than three percent.

Muslims protest satire of Jesus in England

LONDON, (REC) — A puppet satirizing Jesus on a television show raised only mild protests from Christian commentators. British Muslims, however, protested strongly, calling it "degrading, mocking and insulting." One said, "The right to abuse and the right to insult must be very clearly distinguished from the right to freedom and expression."

A Church of England spokesperson first said the portrayal was "highly irresponsible" but after seeing the program described it as "innocuous."

The Catholic weekly *Tablet* suggests the Muslim community have some long-term goals. They hope to win extension of Britain's blasphemy laws to include other faiths. Their championing of this cause may help win some Christian support, the *Tablet* said.

Hong Kong Christians pray as leaders debate future

KOWLOON, Hong Kong (EP) — The rights of Hong Kong's people to determine their future after 1997 is usually absent from the politics taking place between Britain and China today, Hong Kong Christian leaders said.

The Rev. Lo Lung-Kwong, a Methodist pastor and church activist, said recently that Hong Kong, an "object" to British and Chinese politicians, is always "put away" during the current political debate. Yet the

outcome of this debate will greatly affect Hong Kong's future, he said.

The debate was triggered in late 1992 by political reforms proposed by Hong Kong governor Christopher Patten. Patten's reforms will modestly change legislation to increase democratic development in Hong Kong in 1997, when People's Republic of China resumes rule of the British colony.

Lung-Kwong said Hong

Kong's people must act now for their future. "The debates may affect the degree of autonomy of Hong Kong to be ruled under China's 'one country, two systems' concept beyond 1997," said Lung-Kwong.

Seventy days of prayer

The Rev. Lee Ching-Chee, associate general secretary for the United Church of Christ in China, said that Christians in Hong Kong will fight for more democracy. She hopes that China will respond "sensibly and reasonably" to the needs of Hong Kong's people. Though she is unsure about how overseas churches can help mediate political disputes, it is important, Ching-Chee said, for churches around the world to show solidarity with Hong Kong's Christians.

A 70-day prayer campaign, organized by evangelical Christian groups to express their concerns over the political tension in Hong Kong, concluded with a territory-wide prayer rally March 14.

Number of Christian believers skyrockets in Mongolia

ULAANBAATAR, Mongolia (EP) — The number of Christian believers in Mongolia had shot up to 1,000 at the end of 1992, from an estimated 15 in 1991. The former communist country of two million reportedly has 2,000 people attending Christian church services on Sundays.

David Howard, senior vice-president of the David C. Cook Foundation and former international director of World Evangelical Fellowship, says that at least six churches exist in the city of Ulaanbaatar. Howard visited the country in January.

Most of the major churches are in the city, said a report from World Evangelical Fellowship, but groups are said to be meeting in at least 10 of the country's 18 provinces. The churches are growing despite an economy that is, according to Howard, "in shambles."

Since Mongolia abandoned communism in 1991, mission agencies have been able to enter Mongolia from a number of different countries. There is a small language school for incoming missionaries, and a school for missionary kids which goes up to fourth grade is now functioning in the country.

According to Howard, who had meetings with a number of church leaders and missionaries in Mongolia, one challenge for the young churches is the translation and availability of the Scriptures.

The entire New Testament and parts of the Old Testament have been translated, but translators are not yet fully agreed on certain terminology, or the written form it is to take.

Howard says the present and future challenges of the church in Mongolia revolve around Bible translation, evangelism, and discipleship.



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Greece keeps religious affiliation on identity cards

ATHENS, Greece (REC) — The government of Greece plans to keep religious affiliation on its national and European Community identity cards and passports. It is the only EC member to do so.

In the past Greece's Jewish and Roman Catholic com-

munities have criticized the practice. This time, Secretary of State Virginia Tsoderou published a letter to her government warning against the influence of the "international Jewish lobby." The Jews of Greece labelled this an anti-Semitic tone. Tens of thousands

of Jews were killed by Nazis in Greece in World War II, and only 5,000 remain. The Catholics are adamant that Greece should act as other European nations.

The conservative government of Constantin Mitsotakis says the law must be enforced

"to satisfy the deep religious feeling of the Greek people."

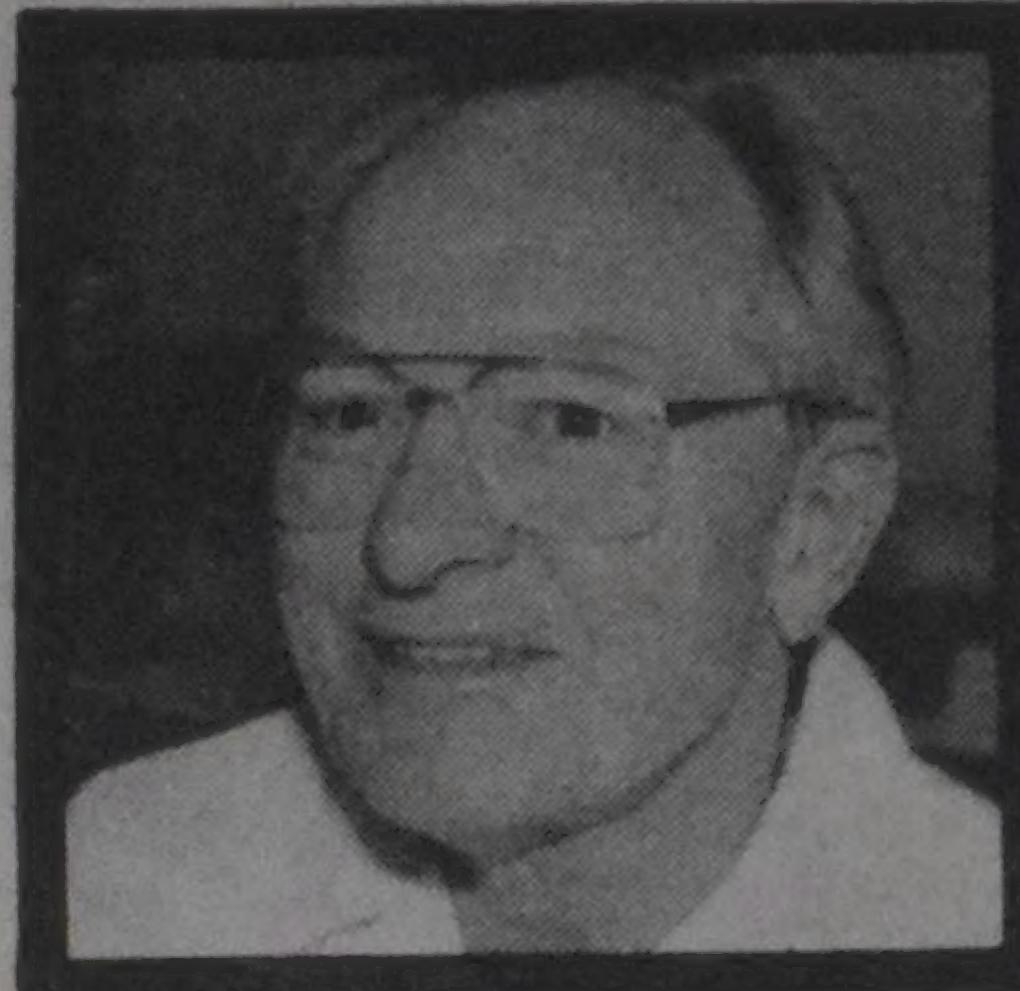
The action contrasts with that in Pakistan. There a government decision to include religious affiliation on the identity card was quietly withdrawn. Although the government would not admit it

reversed the decision, cards were being issued in January after a three month delay without religion being included. The measure there met fierce opposition from Christians, the largest minority group.

Word and Spirit

understand live follow embrace read hear in experience

trust heed know obey and listen feel now embrace



Andrew Kuyvenhoven

Do you understand what I have done for you?

Jesus himself asked the question of the title above when he had finished washing the feet of his disciples: "Did you get the point?" (John 13: 12).

The footwashing is more than a lesson in humility. In this performance Jesus acted out all of his mission in one parable.

Hosea acted out a message by marrying a prostitute. Jeremiah acted out God's message that judgment was imminent by not marrying at all. Similarly the Lord Jesus Christ summed up his ministry in the act of the footwashing.

Notice the solemn opening of the story in John 13: 1-3:

a) "It was just before the Passover Feast" — and Jesus would be the Lamb whose blood would save his people;

b) "Jesus knew that the time had come for him to leave the world and to go to the Father" — it was zero hour on the Father's clock;

c) "Having loved his own who were in the world, he now showed them the full extent of his love" — and love's climax is laying down one's life for one's friends;

d) Satan prompted Judas — the devil is poised;

e) "Jesus knew that the Father had put all things under his power, and that he had come from God and that he was returning to God" — the destiny of the world lies in his hands. And God is the source of his coming and the goal of his going.

Slave's work

When the weight of this moment and Jesus' awareness of it have been solemnly stated, what does Jesus do? He takes off his garment, ties a towel around his waist and performs the most menial job of a slave: washing the dirty feet of the men at the table.

Jesus did not expect his disciples to fully understand what he was doing. "Later you will understand," he said to Peter (verse 7). "Later" means after the cross and the resurrection. We who live after these world-changing events

should be able to explain the parable. By his life and death, as summed up in the footwashing, Christ taught us a doctrine to believe and a path to walk.

All of us must be washed by him. That's the doctrine. After Peter's protests Jesus explains: you cannot be a participant in the new world order unless you are washed and changed by me, the leader of the new world order.

Salvation, then service

The "washing" stands for forgiveness and removal of sin. Our lasting symbol for that act is baptism. And once you are washed, you are clean, says Jesus. But in addition to the once-for-all cleansing a need remains for the washing of the feet. "A person who has had a bath needs only to wash his feet" (verse 10).

Having been cleansed and converted, we must do to others what Jesus did to us — "Wash each other's feet." That means more than a symbolic act (the Pope does it on Maundy Thursday, and some Mennonite groups do it from time to time). Life has become service of others. In the new community, founded by Jesus' humiliation, people have done away with the old order and the old competition. The debt we owe to him we pay to each other. For no one is greater than the Master.

When we understand his lesson, Jesus does not permit us to say, "What a beautiful sermon." He looks us in the eye and says: "Now that you know these things, you will be blessed if you do them" (verse 17). The blessing is not in hearing but doing.

John 13: 1-17 is the one parable into which Jesus packed all of his mission. If we would only understand what he has done for us, our hearts would repent and our churches would reform.

Andrew Kuyvenhoven is a retired Christian Reformed Church pastor who lives in Grand Rapids, Mich.

Pope defends religious freedom on East African tour

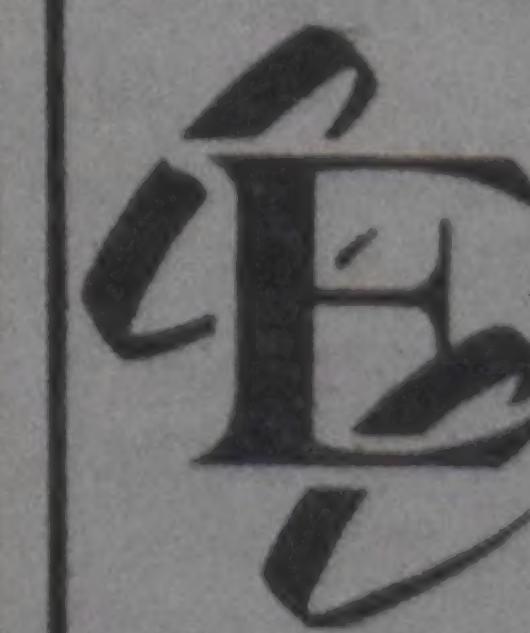
GRAND RAPIDS, Mich. (REC) — During a recent visit to Uganda and Sudan, Pope John Paul II chided the governments and people for continuing ethnic strife. Although he recognized progress in Uganda since the new government in 1986, the Pope urged the country's people to work together. In Sudan, he condemned the government for its enforcement of Islamic law.

The Christian minority in Sudan continues to suffer in the civil war there. Catholic, Anglican, Presbyterian and Methodist leaders smuggled a letter to the Pope. They urged him not to be fooled by the welcome hands of officials.

"You must know they are hands dripping with the blood of Sudanese Christians," the letter said. They noted that in preparation for the papal visit certain restrictions were lifted. Travel was easier and two priests were released. They were convinced, however, that fighting would continue.

In Uganda the Pope also addressed the AIDS crisis. He said that only a return to Christian values could stop the disease. Not "safe sex" but chastity outside of marriage was "the only safe and virtuous way to put an end to the tragic plague of AIDS," he told large crowds of youth.

In Benin, the Pope requested a meeting with voodoo leaders. He urged them to consider Christianity, saying they would lose nothing but gain the possibility of knowing Christ. Benin is known as the "cradle of voodoo," with about 62 percent of its people practising this traditional African religion.



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Approaching the holy God (Part III)

The author attended the Sixth Annual Calvin College Symposium on Worship and Church Music held Jan. 15-16 in Grand Rapids, Mich. He was one of two people invited to respond to a speech by Cornelius Plantinga, Jr., professor of systematic theology at Calvin Theological Seminary. Plantinga's speech explored coming to grips with the changing patterns of worship in Reformed churches today. This is the third and last part of Seerveld's response.



C.C. FILES

There's nothing glossy about the suffering church.

Calvin Seerveld

I want to comment on "language" in worship — the proper use of which must ward off both elitism and vulgarity as we try to find ways to recapture for ourselves and our generation the unspeakable holy glory of the LORD God. That's hard to do in a day when a documentary photo of atrocity and a slick plug to buy hard liquor can be found on facing pages of *Time* magazine (as if that's normal), and when both God and sin, as Neal Plantinga has said, have been domesticated to pet projects and pet peeves.

Seventy years ago Dutch theologian Klaas Schilder warned in *Kerktaal en Leven* (pp. 139-73, Amsterdam: U.M. Holland, 1923) not to pull back and fashion a special "holy language" for church, or an overly artistic one — as if reverence entails stylized artificiality, an affected, high-flown dignity of well-turned phrases.

The prime requirement for the language of worship is that it be disciplined and drenched with love — for God and neighbour — because then one will

seek out and find what speaks truth to the other's hearing!

The publican's stifled cry in the temple, "Lord, be merciful to me, a sinner!" was convicting; but so was Miriam's requiem mass composed as a desert folk dance with castanets and drums. God's awful, holy deeds can be acclaimed in faith by deafening skilful noise (Psalms 33,150) as well as by anguished silence (Habakkuk 2:20). Binding formulas are a mistake, attempting to chain the Holy Spirit.

'Holy musical sense'

I once heard — this is a testimony — a British heavy metal band play "Jesus Loves Me" as an encore at the Greenbelt Festival in England before 25,000 people standing outdoors on a Saturday midnight, and to my stupified ears, under the soaring intensity of the lead guitar, the piece made biblical, holy musical sense.

I do not say we should play it to perk up the image of the North American broadcast of "The Back to God Hour," but popularity does not necessitate cheapness. Jesus' parables

with bread and fish drew large crowds because he spoke with no-nonsense authority — but he did not compromise the depth of his hard message. The Genevan "jig" psalms were popular with the Huguenot martyrs in the European 1500-1600s, although the melodies seem esoteric to many ears today, which are pacified by shopping with muzak.

Neal Plantinga is certainly correct that we mortgage our confessional birthright if we buy indiscriminately into — even on the cautious installment plan — the commercialized pandering of the electronic church. But our older generation needs to face the fact that we are being told that the Word of the church of our generation on God's holiness and sin has in great measure *not been credible*. And if the disoriented generation of today cannot stomach the meat of the gospel, and we cannot make it palatable, then people will go for milkshakes.

The church part of corporate America?

Perhaps you have seen the

recent mass-distributed 36-page brochure produced by the agencies of the Christian Reformed Church. Four-colour, oversized, multiple-photo narrative, lots of white space, expensive paper, tastefully done: the image of corporate American business, end-of-year report, upbeat, upscale, upmarket. The glossiness — it's too nice for where the world is — made me ashamed.

I would have preferred a black and white handbill on newsprint for our "suffering servant" of a church in Canada, or a graffiti scream of frustration at our parochial puncture in Christ's body this past year, and some word-image to catch and bring back into the picture the failures of faith in our communion in the last while.

Astonishingly biblical ring of truth

Nothing teaches God's holiness and our sin so much as bringing them together. I could play you a 40-minute tape, an extraordinary one-woman song-piece composed by Ron Melrose, director of music at an Episcopalian Church off Central Park in uptown Manhattan, New York: the story of Mary Magdalene.

Her "Seven Men" song snaps out, "Don't worry, Daddy —" melding the shout from abandonment by her father and her father's brother's abuse with the "Abba" of Romans 8 and the terror that Jesus, who had become her friend, is also going to leave her in the lurch.

The whole song sequence has an astonishing ring of biblical truth, operatic verve, Broadway beat, Brechtian punch, yet undiluted Gospel on how God's

holy mercy can encompass our rotten sin. So I know it can be done, also in a worship service.

We are indebted to Neal Plantinga for his sharp-sighted diagnosis of a troubling pain in our church body. I can't go into it now, but maybe we palefaces could learn from our believing black brothers and sisters how to humble and convert performed lament and praise in a worship setting into a *consecrated folk* — not mass, not pop — *folk* liturgical service. Such service carries the exuberant sorrow for sin — (depicted with a ninth chord) with the grit and excitement of that sin's forgiveness before God's holy face — to those who are outside the joy of somebody's saying "Amen."

We could also do worse, I think, than be moulded by the lingo of the Psalms (cf. Col. 3:16), and translate their range of everyday-language reverence for our neighbour to hear.

Psalm 131

*LORD, my heart is humbled now:
I have stopped my haughty
frown,
curbed my dreams to fit my
gifts:
yes, at last I have calmed down.*

*Like a child near mother's
breast
I have found contentment, rest.
All God's folk, hope in the
LORD;
soon God's Rule will be
restored.*

Calvin Seerveld is senior member in philosophical aesthetics at the Institute for Christian Studies, Toronto.

Listed below are the English-language sources Dr. Seerveld used in preparing his response, for those who wish further guidance on the topic:

Liturgical Committee, "Report 3," *Agenda for Synod of the Christian Reformed Church*, 1968, pp. 8-72.

Kenneth A. Myers, *All God's Children and Blue Suede Shoes: Christians & Popular Culture*. Westchester, Ill.: Crossway Books, 1989.

Cornelius Plantinga, Jr. "Fashions in Folly: Sin and Character in the '90s," an address at Calvin College, January 14, 1993. Available by personal request from Calvin Theological Seminary.

Gordon J. Spykman, *Reformational Theology: A New Paradigm for Doing Dogmatics*. Grand Rapids, Mich.: William B. Eerdmans, 1992.

Is euthanasia permissible?

What is the significance of Dutch legislation on euthanasia?

Rem Kooistra

When the Dutch government recently decided to allow euthanasia, it immediately became world news. The *Globe and Mail* published a summary of these decisions in its Feb. 10 edition. The Dutch legislation was also mentioned on radio and television news.

What is the importance of

When an old Inuit who cannot chew any more walks away from his village to freeze to death outside, he too practises euthanasia.

1870 till about 1960. This is the time of the transition from powerlessness to medical-technical power.

The current era, beginning after 1960, is a time of great increase in medical-technical power.

Let us remember that it was as late as 1870 that Pasteur discovered the tubercle bacillus, the cause of tuberculosis and of the death of millions of people. And the first sulpha medications were not available until 1935. After 1940 infections could be cured with antibiotics. Imagine how many lives have been saved by these new medicines!

Effective treatments fairly recent

We see a similar development in surgery. It was in 1890 that a doctor, for the very first time, inserted a hollow needle between two vertebrae into the spinal cord to extract spinal fluid to be tested. In the previous year the famous Mayo clinic in Rochester, Minnesota, reported a total of 13 surgeries. Today the annual number has to be written with four figures.

In 1925 a physician had the courage to open the ventricle of a human heart to examine the valves. Many of our readers will remember Dr. Christiaan Barnard's first heart transplant surgery, which took place in South Africa in 1967. The first kidney transplant took place in 1954. Today organ transplants have become a common, almost routine, procedure in many hospitals.

Yes, in the 20th century we have many reasons to thank God for the progress made in medical science. I have mentioned only a few examples; the list is much, much longer.

Final failure

There is, however, a flipside to this wonderful story of medical victories. Dr. Vandenberg gives us an example in his booklet.

He tells us that in 1963 a baby boy named Henk was

born. Henk would never be able to pronounce his name — nor answer to his name. When he was born the doctor noticed a bulge on his back: he had *spina bifida*, which literally means "cleft spine." In former centuries a child like Henk would have died after a few weeks from infection. However, in Henk's case it was decided to do surgery. His spine was closed and he survived.

But new problems developed. His head was swelling up, he also had *hydrocephalus* (fluid was accumulating in his skull). New surgery was needed. Finally after one year in the hospital Henk came home but he was still not well. I will not give you the long story of his illnesses and sufferings. Suffice it to say that Henk died at the age

of five after he had undergone six major surgeries. By the time he died he had become lame and blind. The doctor who wrote his death certificate added this note on it: "Thus there came an end to a horrible way of suffering." We might add to that, the final failure after many medical successes.

Is euthanasia always murder?

This brings us back to the question of euthanasia. First of all, I'd like to state that the word "euthanasia" should not be translated as "mercy killing." Euthanasia comes from the Greek word meaning "to die well" or "to die an easy and painless death."

The word is used for two different procedures — a distinction is made between *active* and *passive* euthanasia. The latter has been widely accepted. If the patient no longer shows any brainwaves the doctor may advise or decide that a life-preserving machine be disconnected. Or in case of cancer, the doctor may decide not

to perform additional surgeries, not to remove more tumours or not to continue with radiation treatment.

This kind of euthanasia is rather easy on our consciences. The patient dies of "natural" causes. This is also an option for the British Columbia woman, Sue Rodriguez, who is suffering from Lou Gehrig's disease and has lost control of most body functions. But she does not want to merely be *allowed* to die. She wants somebody to *help* her die. This is active euthanasia.

May a patient go home when he or she suffers from inoperable cancer, even though it will shorten his or her life? Most people will say, "Why not?" But if he or she suffers unbearable pain may the physician prescribe an amount of morphine that may kill the patient?

In this connection the Pope once spoke at a congress of medical practitioners about the "doctrine of the so-called double effect." A certain act

See EUTHANASIA — p. 12

this decision? In short, it means that doctors, if they follow the government's guidelines when deciding to "assist" a patient to die, will not be prosecuted, even though what is often called "active euthanasia" is still punishable by up to 12 years in prison. The Dutch call such decisions MBLs — *medische beslissingen rond het levenseinde* (medical decisions with regard to the end of life.). But the matter of euthanasia is not a simple one. Should a physician always do whatever is medically and technically possible to keep someone alive?

Medical power

Dutch psychiatrist Dr. J.H. Vandenberg wrote a booklet several years ago entitled "Medical Power and Powerlessness." In it he suggests that the story of medicine can be divided into three periods. The first runs from the beginning till about 1870, a long era of medical-technical powerlessness. There were great healers during this time, but they had very little technical power (leeches were almost their most powerful "tools").

The second period runs from



"When an old Inuit walks away from his village to freeze to death..."

NORTHERN FRONTIER NORTHERN HOMELAND

Society

Is euthanasia permissible?

... continued from p. 11
 can be the result of two different intentions. A doctor may give a lethal injection to a patient in order to alleviate excruciating pain or he or she may do so in order to let the patient die. Whether a certain act is morally justifiable depends on which intention is the stronger one.

A careful decision

In the Dutch *N.R.C. Handelsblad* Professor John Griffiths, who teaches sociology of law at the University of Groningen, wrote a very instructive article called (my translation) "The Doctor and Death." Griffiths maintains that the government and society do not have the means, the ability or the calling to control intentions and to legislate them. The state can only, according to Professor Griffiths, define some external norms when it comes to medical decisions regarding the end of life (MBLs).

This is what the new Dutch law on euthanasia intends to accomplish. If an MBL is made, the physician has to fill out a form which must be signed by at least one other medical doctor, by a nurse and by close relatives; and it must be the decision of the "patient's own free will." When all regulations are observed the doctor will not be prosecuted. All this shows that the Dutch decision is a very careful one.

One of my friends warned me not to go to a hospital in the Netherlands, for "you may not come out of there alive." This is grossly exaggerated. Dutch hospitals are by no means

slaughterhouses. Some people have the mistaken notion that euthanasia is practised only in the Netherlands and that it is an invention of the last few years.

Greater honesty

This is not true. Euthanasia is as old as humankind. When an old Inuit who cannot chew anymore walks away from his village to freeze to death outside, he too practises euthanasia.

In his article Doctor Griffiths contends that the percentage of people dying after an MBL is just as high in the U.S. as in the Netherlands. But in the U.S. "euthanasia" is a bad word. In American hospitals and nursing homes people die from "natural" causes.

The Dutch decision is important in that it limits the autocratic power of the M.D. and holds him or her responsible. The advantage is that an MBL can be made in good conscience and that the doctor does not have to tell a lie on the death certificate. When Griffiths was asked whether these new regulations would prevent all misuse of medical power, he responded, "The best is always the enemy of what is good." In other words, there are no "watertight" laws.

If I understand it well, the Dutch decision has not changed much with regard to medical practice. It only makes certain procedures more honourable than they might be elsewhere.

Dr. Kooistra is a retired Christian Reformed pastor and a part-time instructor in Dutch at the University of Waterloo. He lives in Waterloo, Ont.

Daily - bread economics

Bert Hielema



Our economy and 'the American religion'

If we want to understand our economy we need to understand "the American religion," because what we, with our backs to the wall, believe, is what motivates our behaviour.

Pollsters tell us that more than 90 percent of the American public say that they love God and that God loves them and so they consider themselves Christians. Does this mean that the American religion is Christian?

"No," says Harold Bloom, a Yale professor, in his highly original book entitled, *The American Religion*. "No, what 90 percent of us 275 million North Americans think to be Christian is actually post-Christian," says this learned gentleman, who calls himself "a gnostic Jew without hope."

It seems to me that Bloom takes an almost sardonic delight in having discovered that what generally is nowadays defined as "Christian" is actually a variation on *gnosticism*. So what is gnosticism?

Dangerous heresy alive and well

My NIV Study Bible in its introduction to 1 John calls it "one of the most dangerous heresies of the first two centuries of the church." Gnosticism nurtures us in the old dualistic notion that "spirit is good and matter evil." Thus the human body is evil but God is good. Salvation is an escape from the evil creation, the foreign land, (I am a stranger here, my home is far away...). Salvation is achieved not by faith so much as by special "gnosis," the Greek word for "knowledge" — hence "gnosticism." Christ's true humanity is denied and his earthly return is thus of no consequence.

Bloom explains two main gnostic ideas: disdain for creation and solitary gnosis. As a practical example he cites Pentecostal James Watt, who served as Ronald Reagan's Secretary of the Interior. This "Christian" cabinet secretary opposed conservation because this world would end within a generation or two. "Why care for the earth? We take from it what we can, exploit it and then 'zoom' — we are swished off to heaven in the great rapture." Curiously, rape and rapture have the same root.

Who is the "Jesus" of "the American religion"? Jesus is not so much the agent of redemption as an imparter of knowledge. He is to North Americans not the crucified Christ but more like a 20th century American, different

only in that he has risen from the dead. He is the resurrected friend who relates to us on a purely spiritual, emotional and individual level, but lacks a societal, communal or economic dimension.

"All this has little or nothing to do with historic Christianity," says Harold Bloom, the Sterling Professor of Humanities at Yale University and Berg Professor of English at New York University, author of more than 20 books — among which *The Book of J* is a national best seller.

'Act justly, love mercy'

What is Christianity? Micah 6:8 captures it best: "To act justly, and to love mercy and to walk humbly with your God." Walking humbly with our God means discovering his eternal power and his divine nature in what he has made (Romans 1). We glibly talk about "The Holy Bible." When will we start talking about "The Holy Creation"?

In a word, the American religion has no regard for creation and is highly individualistic. It resembles closely the way we do business. There too, we engage in a senseless exploitation of the earth's resources, have an utterly shortsighted, consumptive, suicidal lifestyle (a pure reflection of our ultimate belief that we now live in a wilderness waste) as well as a constitutionally sanctioned mandate to pursue personal happiness in total isolation from our communal well-being.

Concludes Bloom: "We export our culture abroad, low and high, and increasingly we export the American religion as well." Indeed, no "mission" has been as successful as the spread of capitalism, the practical implementation of the American religion. What we fail to see is how cruel this system is, how devastating for humans and creation alike.

Is it too late in history to have a genuine "metanoia," a 180-degree change in the way we experience our Christianity?

Bert Hielema is a frustrated capitalist who longs for the Day when faith will be sight. He lives in Tweed, Ont.

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**Friends
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Even in death ...

"When calamity comes, the wicked are brought down, but even in death the righteous have a refuge" (Prov. 14: 32).

Just a little over a week ago my brother-in-law died a cruel and tragic death that shocked our family and the community in a most horrible way. "Calamity" fits what we went through together, and it lingers on in dozens of ways: from uncertain business plans to casual reminders of missing his silly grin. Sometimes death comes as a welcome friend, when age is ripe and desire longs to lift the curtain of eternity. But not so here. Rarely have I felt death so strongly as a brutal enemy.

Strange as it may sound, though, memories of the funeral week will linger as some of the best times in my own life. It became that for three reasons.

Family

The first was family. I grow yearly more deeply moved by the doctrine of the Trinity, and that has to do with what family increasingly comes to mean. What was once an academic exercise in theological hair-splitting has evolved into a vision of love and deep caring.

I can imagine God the Trinity talking, somewhere before time began. "This is great," says the Son, "this love we share! I wish there were more of us!" And the Father reflects with shining eyes while the Spirit envelops them in warmth and affection. And before an eon can be changed into an eternity, there's a plot afoot in heaven: a plot to create others who share what it means to be persons in relationships. "And God created humans in his own image"

The great love and strength of those family relationships didn't replace Ken, and we ached with the dark and empty hole he left, but the power of family ties became a good that transcended the ugly power of death.

Friends

The second great good was friends. It's amazing how quickly calamity separates friends from acquaintances. Friends seem to know and sense your needs. At the funeral I mentioned the little girl whose best friend, Cindy, was killed in a traffic accident. Later, her mother asked her where she'd been and she said she had been over at Cindy's mother's place helping her. "What did you help her with?" asked the mother.

"Well," Cindy said, "neither of us felt much like doing anything, so I just climbed up into her lap and helped her cry."

Friends do that well at the time of death. Friends made last week very good for us.

Faith

The third great good was faith. Two men sat together after the funeral and said, "I didn't expect this. I thought this would shake my faith, but it has actually made my faith stronger!"

So it was for most of us. We questioned. We railed against heaven and against those who flip off quick answers. We struggle with the doubts of eternal destiny and life beyond the grave. Still, there was much in this death and dying that brought us, stark-faced, in touch with Jesus' question to Mary in Bethany's cemetery: "Do you believe?"

Our faith was not big last week. But even where we failed in it, it did not fail us. For "even in death the righteous have a refuge." And that made a tragic, brutal and horrible funeral week very good for us.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Books to satisfy your curiosity

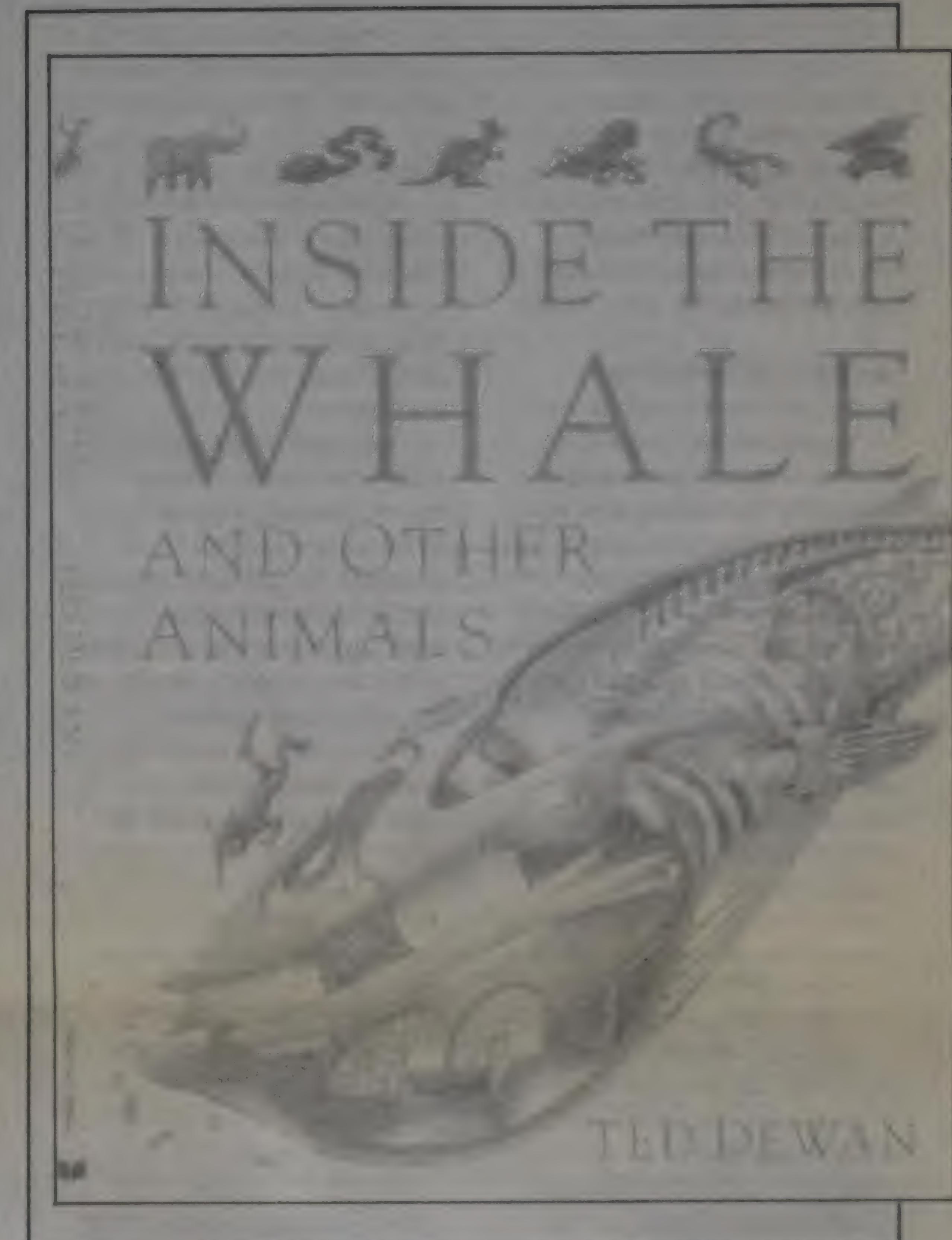
Stephen Biesty's Incredible Cross-Sections, by Richard Platt; illus. by Stephen Biesty. Richmond Hill, Ont.: Scholastic Canada Ltd., 1992. Hardcover, 48 pp., \$23.95. *Inside the Whale and Other Animals*, by Steve Parker; illus. by Ted Dawson. Richmond Hill, Ont.: Scholastic Canada Ltd., 1992. Hardcover, 48 pp., \$18.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

There's something indefinably intriguing about taking a look at what goes on in the inside. Two fascinating books by Scholastic allow us to do just that. Each gives the inside view. From a castle to a car factory, and spider to shark, both books reveal hosts of hidden wonders.

Stephen Biesty's Incredible Cross-Sections takes us inside 18 actual buildings and machines. Each subject is spread out on a double page. Biesty's illustrations dissect their subjects with incredible accuracy and detail. It's no wonder — his drawings are based on actual plans and architect's drawings.

The cross-section of the ocean-liner *The Queen Mary* is fascinating. Its sheer magnitude and luxurious facilities are mindboggling. If you have ever wondered what kept such a huge ship afloat and operating, it's all laid open in a fascinating, fold-out cross-section almost a metre long. All sorts of inner secrets are hidden deep within the ship. What an amazing array of boilers, sewage tanks and generators.

Author Richard Platt describes himself as a connoisseur of facts — from the useless and obscure to the fascinating details that he includes in *Incredible Cross-Sections*. Each subject is accompanied by a short write-up with added bits of unexpected humour. Did you know that the *Queen Mary*'s seven generators produced enough power for a town of 9,000 people? Or that her games deck covered 0.8 hectares — nearly twice as much as two football fields? For anyone who has ever wondered what goes on on the inside, this book is a feast for the imagination.


Animals inside out

Inside the Whale and Other Animals overflows with information from the animal kingdom. The book gives us a look inside 21 different animals. It also explores and explains how each lives and is unique.

Find out how a spider keeps from tipping over. Or why it takes a mosquito three whole days to digest the blood she sucked from you. Ever wondered how an octopus protects itself? And how does

an animal without a head or a tail, left side or right side, move around? These and other questions are answered in *Inside the Whale and Other Animals*. Illustrator Ted Dawson and writer Steve Parker have together made this a well-researched and informative book. Their combined expertise as engineer, cartoonist, zoologist and conservationist is evident in the often humorous but always authoritative text and illustrations.

Both these books were written for ages 8 and over.

vander Woerd
LAW OFFICE

David A. van der Woerd B.A., LL.B.

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Comment / Sports

Big Ben will survive, and then some

Bert Witvoet

There may be something unfair about the lifetime ban placed on Ben Johnson. Johnson himself seems to think so. In an exclusive interview with the Austrian newspaper *Kurier Vienna* he referred to himself as a victim, hated by the Canadian athletic federation. The interview probably brought in a few thousand extra dollars for the tainted sprinter. It's amazing how being a victim pays off for Ben.

It may seem unfair to Ben that so few others are getting caught at a time when drug use is still said to be widespread. But that's really putting the issue backwards. What has happened to Ben is not unfair to him. What's not happening to others like him is unfair to everybody else. It's unfair to athletes who are getting away with something that will ul-

timately destroy their bodies and souls. It's unfair to "clean" athletes. It's unfair to the public which never knows whether to rejoice at a world-calibre athletic accomplishment or to suspect foul play.

Ben takes cold comfort from the fact that he is forever the fastest man in the world. "My 9.79 from Seoul never can be broken," he is reported to have told the Austrian newspaper. In actuality, since the Seoul performance was not a "sole" performance and certainly not a "soul" performance, he is forever the fastest cheat in the world. To many of us Canadians the sight of the one hundred metre dash and the sound of the Korean command for "on your mark...get set" is burned into our consciousness as the supreme moment of shameful glory.

The only thing which the

second episode of drug testing has revealed is that a cloud continues to hang over what could be one of the finest sports in the world. Ben Johnson is, of course, not the greatest culprit in this drama. He may be the clumsiest one.

The interesting thing about Ben's denial and refusal to appeal the decision by the International Olympic Committee is that it's entirely consistent with his focus on fame and money. Not appealing the decision will save the sprinter a lot of money. Proclaiming his innocence is the best kind of damage control to his image when there seems to be no easy way that he can beat the charge.

When a lawyer speaks for him at a news conference about his declared innocence and concern for family, I can see the legal minds spinning the control mechanism. To say that Johnson insists that this time he is clean is a legal and economic statement, not a moral one. As a lawyer friend explained to me some time ago about any legal case, a lawyer does not even want to know whether a client is guilty or not. The lawyer is there only to serve the interest of his or her client.

When Ben says that he's "Big Ben forever" and that "the people know that and that's why they love me," he's probably right. In this world of grey shadows, Ben will never lose his status as "Big Ben." He will be seen as a heroic scapegoat. People will say that he is the fastest man in the world. Ben will continue to make money, whether he runs or not.

This makes perfect sense in a world where truth and integrity are such rare items that a homeless California woman received thousands of dollars from people all over the U.S. when they heard that she had returned a wallet with more than a hundred thousand dollars in it. It was a heart-warming story, except that it drove home with amazing clarity the point that there is so little integrity left in our society that a gesture that would have been common 50 years ago is now considered unusual.

Ben is counting on that.



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REFLEXION



John Byl

REFLEXION

Cheering 'the Russian Rocket'

I watched "the Russian Rocket," Pavel Bure of the Vancouver Canucks, get his 50th and 51st goals of the season against Buffalo. There I sat, one among 17,098 fans, being treated to an exhibition of great hockey playing. Despite being scored against five times — a player cannot hold back the other team all by himself — Grant Fuhr made some magnificent saves. As a spectator I was impressed by the speed of his glove hand, picking out of the air shots that you could hardly see.

While I was there I thought back to a final play-off game I had watched in a Christian hockey league. What excitement there had been in the arena. Before the game began spectators were buzzing with anticipation and the players were skating their warm-ups, patting their goalie on the pads, talking about the game plan....

The opening face-off brought the crowd to its feet encouraging players on. Shots that just missed the goal were greeted with "ohhhs" as people quickly stood, then sank to their seats again. There were also moments of intense concentration as spectators watched the plays unfold.

Unbridled enthusiasm

A goal scored brought the crowd to its feet, dancing for joy, screeching with delight and clapping with outstretched arms. Players and spectators alike were giving each other hugs and high fives. For the team that had been scored against there were some players, as well as people in the bleachers, who tried to get the team back into it, offering encouraging words: "Let's get it back"; "We can do it...."

When the game was over the halls were ablaze with laughter and comments on the key points of the game. Fans of the winning team literally danced out of the building with glee written all over them. The women eagerly waited for their men (these leagues are not typically gender equitable) to return freshly showered from the change rooms, falling into the embraces of loving and cheerful arms. All that week the talk in the town was about the great plays; people could hardly wait for the next season to start. What excitement!

We're not 'emotional'?

Many of these same people sat in church the morning after the play-off game. But I began to wonder about our expression of faith. Where was that sense of anticipation so evident at the hockey game; or our intense concentration? Why did we not dance for joy about a girl who had committed her life to the Lord, or worship the Lord with out-stretched arms, clapping, chanting and cheering?

Why did we not leave the church ablaze with enthusiasm, hugging each other in the Lord? Why did we not fill our week with meaningful chatter about the key points of the minister's sermon? When I asked someone for an explanation I was told, "We are not a very emotional people."

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

Advice



Peter and Marja are

Dear P&M:

I am a Grade 6 student. I have two friends in my room whom I will call Friend A and Friend B. Friend B is overweight and frequently goes to the washroom during class. Friend B was out in the washroom when Friend A had to go badly. Friend A asked for permission because two people may not go out at a time. When Friend A went out she saw Friend B going through the smaller children's school bags. When Friend B realized she was being seen she dropped her hands and walked back to the classroom. Friend A went to the washroom and still made it back to her desk before Friend B. She then told me what she had seen.

I trust Friend B as a person, but what if she's stealing from the lunches or school bags? Should I confront her, or should I tell on her because I don't want the problem to get worse? What should I do? I do believe Friend A's story. But I also don't think Friend B would steal.

Dear Caring Friend:

We took your letter to the Grade 6 class at Calvin Memorial Christian School in St. Catharines and asked the students for their advice. Here's what happened.

Eighteen kids felt that both of you alone should first try to talk to Friend B on your own. If you decided to go ahead on your own, Friend A should be made aware of your intentions. The students really stressed that you should approach Friend B in a very kind way so that your friendship will continue. They expected you to get an angry reaction at first. But they thought that Friend B would get past her anger and eventually see that you are trying to keep her from getting into bigger trouble, like shoplifting.

Five kids, however, thought it was best to tell the teacher or even her parents immediately. That way the problem could be handled by an adult. Mind you, they did not want that adult to handle things in an insensitive way. In fact, they would hesitate to tell a teacher anything if they thought he or she would just angrily march up to Friend B. They also felt that your teacher should keep your name confidential as she observes and possibly confronts Friend B.

By the end of the class everyone had come to a consensus. Together they agreed that friends should first take a crack at solving a problem among themselves before involving a teacher.

We agree with this advice — Jesus also tells us to first talk to a person with whom we have a difficulty before bringing in another person to help (Matt. 18: 15, 16). We therefore encourage you to talk to Friend B as soon as possible. If she admits to going through lunches and school bags, warn her that you will tell the teacher if she doesn't stop. Don't wait too long to involve the teacher if the problem persists.

All of the students stressed that you should tell your teacher very soon if you and/or Friend A can't help your mutual friend.

The class also cautioned you to remember that everyone is innocent until proven guilty. Maybe Friend B was putting something in a little brother's lunch bag. Maybe not. So don't accuse, but ask as you try to get at the truth.

As we concluded our class discussion a student recalled an upsetting incident in pre-school. At that time, he observed a friend taking snacks out of the staff kitchen without permission. He remembers sleeping poorly five nights, even having a nightmare. Finally he told the teacher, but pleaded with her not to get mad at his friend and not to tell that he had told on him. After that he was able to forget about it and sleep better.

Several teachers affirmed the fact that students snooping through lunches, bags and coat pockets is a periodic problem. Too bad. This creates distrust and harms friendships. We're thankful, though, for a friend like you who cares enough to be very concerned.

Writing us was the right thing to do. Kids should not walk around with secrets and problems too big for them to handle. Sooner or later, it will be a big relief to involve a trusted adult. Then you can get on with your life again.

We want to thank Sharon Carniello and her terrific Grade 6 class for taking the time to help us with this column. They came through with some very good and practical advice.

Write to: P&M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Sloofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidke, Tom Zeyl, Marian Van Til and Bert Witvoet.

C.R.C. TOUR

The undersigned are organizing a tour of the Christian Reformed ministries from May 28 to June 7, 1993

by air Vancouver-Toronto and back; and by bus to Burlington, Chicago (Back to God Hour) and Grand Rapids. Lodging at Redeemer, Trinity and Calvin Colleges. Extended visit in Ontario can be arranged. For information write:

Rev. and Mrs. Bas Nederlof
#905-711-5th Ave.
New Westminster, BC V3M 1X6
Phone: (604) 525-2279

A COMMON CALLING: A NATIONAL CONSULTATION FOR CHRISTIANS IN EDUCATION

April 29 - May 1, 1993

Geneva Park Conference Centre, Orillia, Ontario

Join with Christian educators, government officials and parents from across Canada to discuss some of the issues in education today. How are Christians to express their Christian calling within the changing educational scene?

For brochure and registration information, contact:

The Evangelical Fellowship of Canada
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Family Outreach-Ontario
invites you to join them for an all-day

CONFERENCE ON ALCOHOLISM and OTHER DRUG ADDICTIONS

Speaker: Dr. Joyce de Haan
Medical Director at Gateway Villa Rehab Centre,
Grand Rapids, Mich.
6 workshops

April 17, 1993: Faith Chr. Ref. Church,
2265 Mountainside Dr., Burlington, Ont.
(exit QEW at Guelph Rd., go north to 1st street left)

Preregistration and \$20 p.p., \$35 per couple
(lunch incl.) required before April 5.

Phone or write:
(416) 679-6490

Jane de Haan
R.R. #2, Ancaster, ON
L9G 3L1

Coffee and registration at 8:30 a.m.

Classifieds

Classified Rates	Anniversaries	Anniversaries	Anniversaries	Obituaries	
<p>Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries . . . \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Note: All rates shown above are GST inclusive ATTENTION! a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	<p>Gasselte Kirkfield 1943 March 16 1993 HENDRIKA and EVERAALDERS (nee Vanderveen) We pray that God will continue to hold you in His loving care. Congratulations Mom and Dad, Oma and Opa, Great-grandma and -grandpa. Pat & Ralph Aalders — Auburn, Ind. Paula & Terry, Crystal Bert & Rika Grasman Annette & Rick, Jeannette & Al, Ron & Marcella, David, Debbie, Mark Jack & Gina Klooster Amanda, Jason, Julia and five great-grandchildren. Friends and relatives are invited to an open house on March 27, 1993, from 2-5 p.m., at the Lindsay Chr. Ref. Church, Lindsay, Ont. Home address: R.R. #1, Kirkfield, ON K0M 2B0</p> <p>1953 March 31 1993 "Cast all your anxiety on Him because He cares for you" (1 Pet. 5: 7). With joy and thanksgiving to God, we hope to celebrate the 40th wedding anniversary of our parents and grandparents.</p> <p>HERMAN and JOHANNA KRAAYENBRINK (nee HEUSINKVELD) We thank the Lord for all the blessings He has given you. May He continue to bless and keep you in His loving care for many more years. With love: John & Bertha Kraayenbrink Paul, David, Melissa, Gregory Henry & Darlene Kraayenbrink Mason, Mitchell, Amelia, Katrina Richard & Susan Kraayenbrink Keith, Brent, Brittany, Tiffany Evelyn & Howard DeGroot Rachel, Darren, Tyler Erica & John Lubbers Kurtis, Shawn, Chad Jim Kraayenbrink Robert Kraayenbrink Anita Kraayenbrink We hope to celebrate with an open house, D.V., on April 10, 1993, from 2-4 p.m., in the Wallaceburg Chr. Ref. Church, Elgin St. W., Wallaceburg, Ont. Home address: 4134 St. Clair Parkway, Port Lambton, ON N0P 2B0</p>	<p>With a loud chorus, we, John & Eleanor Kuyvenhoven Jordan, Janelle, Jessa, Jontue Wilma & Jake Hiemstra Sarah, Jill, Rodney, Kendra, Heather Caroline & Al Groen Jeremiah, Karla, Amber Doug & Deb Kuyvenhoven Fraser, Rachel announce that our parents and grandparents,</p> <p>HANS and GERRIE KUYVENHOVEN (nee VANDENBERG) will be celebrating 40 years of married life together, which began on March 24, 1953, in Naaldwijk, the Netherlands, with Psalm 124: 8: "Our help is in the name of the Lord, who made the heavens and the earth." Our prayer of praise and thanksgiving is that God may continue to give them health, and shower His blessings upon them! Home address: 1818 Cherryhill Road, Apt. 503, Peterborough, ON K9K 1S6</p> <p>1953 April 9 1993 With joy and gratitude to God, we look forward to celebrating, D.V., the 40th wedding anniversary of our Parents and Grandparents,</p> <p>JOHN and SIENE LINDEBOOM (nee TAEKEMA) We pray that the Lord may continue to bless them, and keep them in His care.</p> <p>John & Florence Lindeboom — Dorchester, Ont. Sheila, Jonathan Martha & Paul Bouffard — Samia, Ont. Sharon, Aimee, Rachelle Nancy & Ron Linker — Strathroy, Ont. Stephanie, Melissa We also remember with love Kathy Lindeboom, who went to be with the Lord 11 years ago. You are warmly invited to join us as we hope to celebrate with an open house on Saturday, April 10, 1993, at the Chr. Ref. Church in Wyoming, Ont., from 2-4 p.m. Best wishes only please. Home address: P.O. Box 77, Wyoming, ON N0N 1T0</p>	<p>Varsseveld Mississauga 1953 March 27 1993 "The eternal God is your refuge, and underneath are the everlasting arms. He will drive out your enemy before you, saying, 'Destroy him!' " (Deut. 33: 27). With praise and thanksgiving to our Lord we are happy to announce the 40th anniversary of our parents and grandparents,</p> <p>ARIE and GERDA RUTGERS (nee HENGEVELD) May God continue to bless you and keep you in His care. With love from your family.</p> <p>Willy & Kevin Mc Guinness Nicole, Shawn, James Arie & Mary Rutgers Arie, Jocelyn Jo Ann & Murray Spiece Jennifer, Rachael, Craig, Andrew Sylvia Currie Erin, Ben, Sarah Geraldine & John Regeling Ashley, Danielle Home address: 1338 Canvey Cres., Mississauga, ON L5J 1S1</p>	<p>On March 9, 1993, the Lord called home to higher glory our dear father, grandfather and great-grandfather, HARRY VANDERZWAAG in his 94th year. Beloved husband of the late Audrey Vanderzwaag. Dearly loved father of: Albert & Jeanette Vanderzwaag — Dundas, Ont. Catherine & Mac VanderMeulen — Troy, Ont. Edward & Margaret Vanderzwaag — Oakville, Ont. Janet & Edward Zwart — Grimsby, Ont. Joan & Ken Vanderwal — Hamilton, Ont. Harry John Vanderzwaag — Hamilton, Ont. Predeceased by son Peter in 1961. Also surviving are 20 grandchildren, 45 great-grandchildren and two sisters in the Netherlands. Funeral service was held on March 12, 1993, at the First Chr. Ref. church, Hamilton, Ont., Rev. Fred Heslinga and Rev. Rick Vanderwal officiated. Psalm 73: 23-25. Correspondence address: 15 Leland Avenue, Hamilton, ON L8S 2Z8</p> <p>Obituaries</p> <p>"I lift up my eyes to the hills. Where does my help come from? My help comes from the Lord, the Maker of heaven and earth" (Ps. 121: 1, 2). Suddenly on Feb. 22, 1993, the Lord called home our dearly beloved brother,</p> <p>GEORGE SIKMA of Fordwich, Ont., at the age of 59. Dear husband of Ann (nee Pietens). His sisters: Francis Sikma — the Netherlands Margaret & Lawrence Simonse — Bradford, Ont. Cornelia & John Nywening — Strathroy, Ont. Irene & Henry Bulthuis — Victoria, B.C. Edith & Ted Koostra — Gorme, Ont. We bring Ann and her children before God's throne of grace for comfort, strength and his abiding love. We miss our brother because he meant so much in our lives, but we are happy that he is now with his risen Lord.</p> <p>Teachers</p> <p>Aylmer, Ont.: Immanuel Chr. School will have a definite opening for a teaching-principal for September 1993. Interested candidates forward applications to:</p> <p>John KrienseLokker R.R. #1 Brownsville, ON N0L 1C0 Phone: (519) 877-2519</p>	<p>"The Lord is my Shepherd" (Ps. 23: 1). On March 9, 1993, the Lord in His wisdom took to Himself, our Dad, Opa and Great-opa,</p> <p>JAN WILLEM WIKKERINK in his 87th year. Predeceased by his wife Engelina (1991) and one grandson, Harold (1981). Lovingly remembered by: John & Anne — Cobble Hill, B.C. Rudolf & Sadie — Cobble Hill, B.C. Gery & Hermien — Cobble Hill, B.C. Henk & Gladys — Duncan, B.C. Bill & Gert — Cobble Hill, B.C. Johan & Dorothy — Cobble Hill, B.C. Gerald & Anneke — Duncan, B.C. Rita — Burnaby, B.C. He was a loving opa to 26 grandchildren and six great-grandchildren. Correspondence address: 2890 Cameron Taggart Rd., R.R. #1, Cobble Hill, BC V0R 1L0</p> <p>Teachers</p> <p>Burnaby, B.C.: John Knox Chr. School has openings for the position of a Grade 5/music teacher and also an opening for a Grade 1/2 position for the 1993/94 school year. Interested applicants send resume to:</p> <p>S. VanderWoud, Vice-Principal 8260 13th Ave. Burnaby, BC V3N 2G5 Phone: (604) 522-1410</p>
Personal	Personal	Teachers	Teachers		
 <p>Pleasant Christian Dutch/Canadian lady would like to correspond with retired Christian gentleman. Please write to File #2601, c/o 4-261 Martindale Road, St. Catharines, ON L2W 1A1.</p>	<p>Single Men and Women</p> <p>If you are over 21 years of age and would like to find a partner in Christian marriage, write to: The Christian Marriage Contact Service, 1450 Headon Rd., P.O. Box 93090, Burlington, ON L7M 4A3. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.</p>				

Classifieds

Teachers	Teachers	Teachers	Teachers	Teachers
<p>Agassiz, B.C.: Agassiz Chr. School is seeking to fill one full-time position and one part-time position. The full-time position can be a combination of two of the following areas: Kindergarten, learning assistance, Grade 6/7 part days. Please send your resume and state your preference for the areas you wish to teach. A person with a major or minor in science would be beneficial to our school. We are also in need of a Grade 1 teacher to cover a maternity leave for Sept.-Dec. 1993. Please direct inquiries and/or information to:</p> <p>Colleen Gingerich, Principal Agassiz Chr. School P.O. Box 3230 Agassiz, BC V0M 1A0 Phone: (604) 796-9310</p>	<p>Calgary, Alta.: Calgary Chr. School (K-12, 520 students) in sunny Alberta, is looking for three teachers to join our staff for the 1993/94 school year. We have an opening in Grades 1 to 3, another in Grades 4 to 6, and a third one in instrumental music, Grades 1 to 12. If you are interested in being part of a vibrant team of teachers in an exciting school, please forward your resume to:</p> <p>Anita Veeneman c/o Calgary Christian Schools 2839-49th St. SW, Calgary, AB T3E 3X9 Fax: (403) 242-1182.</p>	<p>Hamilton, Ont.: Calvin Chr. School invites candidates to apply for teaching positions. We have a definite opening in our primary division and a possible part-time position at the senior elementary level, where the ability to teach French would be a definite asset. CCS has served the Hamilton area since 1952 and we anticipate a student enrolment of about 350 students for the next academic year. We are blessed with an excellent supporting community and are able to offer a varied program with special education, library and resource specialist support.</p> <p>If you would like to consider joining a dynamic team of committed teachers who provide high quality Christian education, please forward your resume to the Principal:</p> <p>Mr. A. Ben Harsevoort, Calvin Chr. School 547 West Fifth St. Hamilton, ON L9C 3P7 Phone: (416) 388-2645 Fax: (416) 388-2769</p>	<p>Okanagan North, B.C.: The Vernon Chr. School is an interdenominational school providing education to 162 students in Kindergarten to Grade 8. Possible teaching positions are opening for Kindergarten (half-time), Grade 4 and 7. Please direct any inquiries to:</p> <p>Elco Vandergrift, Principal R.R. #3, Site 19A, Comp. 4 Vernon, BC V1T 6L6 Phone: (604) 545-7345</p>	<p>Port Perry, Ont.: The Scugog Chr. School, located on the scenic shores of Lake Scugog, just a short drive northeast of Toronto, is accepting applications for possible openings at the junior and intermediate levels. Our preferred candidates would have strength in music and/or French. We will also have a possible half-time Kindergarten position. The possession of an Early Childhood Education Certificate would be considered an asset. If you are interested in any of the above positions, please forward your resume to:</p> <p>John Lunshof, Principal Scugog Chr. School P.O. Box 3308 Prince Albert, ON L9L 1C3</p>
<p>Abbotsford, B.C.: Abbotsford Chr. School</p> <p>Join a dynamic, rapidly expanding, interdenominational Christian School System of over 1,200 students K-12 that operates from three separate campuses.</p> <p>Applications are invited from teachers certifiable in B.C. for the following new positions for September 1993.</p> <p>Send applications, resume and references to appropriate campus principal.</p> <p>CLAYBURN HILLS CAMPUS (K-7)</p> <ul style="list-style-type: none"> - Kindergarten - Grade 1 - Grade 4 - 1/2 time music - 1/2 time Grade 5/6 <p>Henry Contant, Principal Abbotsford Chr. School Clayburn Hills Campus, Box 280 Abbotsford, BC V2S 4N8 (604) 850-2694 Fax 850-7075</p> <p>HERITAGE CAMPUS (K-7)</p> <ul style="list-style-type: none"> - Kindergarten - Grade 3 - Grade 5/6 <p>Lloyd Den Boer, Principal Abbotsford Chr. School Heritage Campus Box 175 Abbotsford, BC V2S 4N8 (604) 850-5022 Fax 859-9995</p> <p>SECONDARY CAMPUS (8-12)</p> <ul style="list-style-type: none"> - math (senior) - science (chemistry) - Bible (8-12) - humanities (8-12) <p>Dwight Moodie, Principal Abbotsford Chr. Secondary Box 157 Abbotsford, BC V2S 4N8 (604) 850-5342 Fax 859-2240</p> <p>Cobourg, Ont.: Northumberland Chr. School has a possible opening for a primary teacher. We are a multi-denominational school in a terrific country setting. Please call: Henry Lise, Principal Phone: (416) 372-8766 or send resume to: R.R. #5 Cobourg, ON K9A 4J8</p>	<p>Drayton, Ont.: Calvin Chr. School invites candidates to apply for a possible opening in Grade 5 for the 1993/94 school year. The ability to teach French will be regarded as an asset.</p> <p>CCS is a well-established, growing school, in a pollution-free, rural setting. We anticipate a student enrolment of about 230 students and a faculty of 11 teachers for next year. As a very supportive, active community, we offer a program that includes a challenging curriculum, a library, special education, a gymnasium, single-grade classrooms, and extensive extra-curricular activities.</p> <p>If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please forward your resume to:</p> <p>Mr. A.J. Vanderstoel, Principal Calvin Christian School Box 141, Drayton, ON N0G 1P0 Phone: (519) 638-2935 Fax: (519) 638-2935</p> <p>Dunnville, Ont.: Dunnville Chr. School invites applicants for two openings for the 1993/94 school year. One position 50% special education, and one 100% intermediate position. Candidates should send inquiries to:</p> <p>Mr. Richard Van Egmond, Principal Dunnville Chr. School Dunnville, ON N1A 2B4 Phone: (416) 774-5142.</p> <p></p> <p>Maple Ridge, B.C.: Haney-Pitt Meadows Chr. School is accepting applications for an intermediate position beginning in the 1993/94 school year. A background in music is preferred. Send enquiries to:</p> <p>Ted Vroon, Principal Haney-Pitt Meadows Chr. School 12140-203 Street Maple Ridge, BC V2X 4V5</p>	<p>Houston, B.C.: Houston Chr. School, located in the scenic Bulkley Valley, is in need of a full-time Grade 2 teacher for the 1993/94 school year.</p> <p>Interested teachers are encouraged to contact the school by writing to:</p> <p>Mr. Doyle Smiens, Principal Houston Chr. School Box 237 Houston, BC V0J 1Z0</p> <p>Thank you for your interest.</p> <p>Lacombe, Alta.: Lacombe Chr. School, approx. 340 students in K-9, located in Central Alberta, invites applications from qualified teachers for a definite elementary learning assistance (resource room) position, as well as for a possible junior high math-science-computer studies position, and an upper elementary-junior high French position. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to:</p> <p>Wernart van Deventer Lacombe Chr. School P.O. Box 1749 Lacombe, AB T0C 1S0 Phone: (403) 782-6531 Fax: (403) 782-5760</p> <p>Neerlandia, Alta.: Neerlandia School, a Christian public school with 200 students, K-10, and 12 teachers invites applications for the following definite openings for 1993/94:</p> <ol style="list-style-type: none"> 1) Principal: 55 % teaching, 45% administrative duties 2) Grade 2 teacher <p>Send applications, resumes or inquiries to:</p> <p>John Piers, Principal Box 10, Neerlandia, AB T0G 1R0 Phone: (403) 674-5581 (school), (403) 674-4308 (home)</p>	<p>Orangeville, Ont.: Orangeville Chr. School invites applications for the position of teaching-principal for the 1993/94 school year. Ours is an interdenominational school serving the Orangeville and surrounding area. The school is located northwest of Toronto in the beautiful Caledon Hills. We seek an individual to lead a dedicated staff with the support of a committed community. The ideal candidate will be able to represent the school in the broader Christian community. The ability to teach elementary school band would be an asset.</p> <p>We also invite applications from qualified teachers for a possible opening in the junior or intermediate grades.</p> <p>Please direct resumes or inquiries to:</p> <p>Arend Bakker, Principal Orangeville Chr. School P.O. Box 176 Orangeville, ON L9W 2Z6 or call: (519) 941-3381</p> <p>Penticton, B.C.: The Penticton Community Chr. School Society has an opening for the position of principal for the 1993/94 year. This interdenominational school serves 80 students, Kindergarten to Grade 7. Individuals who are interested in becoming a part of the vision for this young school may send resumes and references to:</p> <p>P.C.C.S.S. c/o Leanne Fairholm 1498 Government Street Penticton, BC V2A 4W1 Phone: (604) 493-5233 (school) (604) 493-9294 (home) Fax: (604) 492-5281</p> <p>Penticton, B.C.: Penticton Community Chr. School will have possible openings in the primary and intermediate grades. Please address inquiries/resumes to:</p> <p>Mr. Rick Esselink, Principal Penticton Community Chr. School 1498 Government St. Penticton, BC V2A 4W1 Phone: (604) 493-5233</p> <p>Wyoming, Ont.: John Knox Chr. School will require a full-time teacher for the primary or junior grades and a half-time teacher for the primary grades. Send resumes or inquiries to:</p> <p>William Hordyk, Principal Box 81, Wyoming, ON N0N 1T0 or call (519) 845-3112</p>	<p>Red Deer, Alta.: The Red Deer Chr. School has three possible openings for the 1993/94 school year, including two in our primary division and one in music/drama. Successful applicants will be joining a dynamic staff in a rapidly growing school with plans for a new school building in the near future.</p> <p>Resumes and inquiries should be directed to:</p> <p>Mr. R. Duggan, Principal 14 McVicar St. Red Deer, AB T4N 0M1</p> <p>Sarnia, Ont.: Lambton Chr. High School invites applications for a possible French position for the 1993/94 school year. Please send your letter of application and resume to:</p> <p>W. Drost, Principal Lambton Chr. High School 295 Essex St. Sarnia, ON N7T 4S3 Phone: (519) 337-9122</p> <p>Smithers, B.C.: Bulkley Valley Chr. School (K-12, 300+ students on two campuses) has possible openings for Sept. 1993, in the following areas: primary; social-studies 8-12; English 8-12; band/choir/music 4-12; and French 4-12. Please address enquiries/resumes to:</p> <p>Mr. Evert Vroon, Principal B. V. Chr. School P.O. Box 3635 Smithers, BC V0J 2N0 Phone: (604) 847-4238 Fax: (604) 847-3564</p>

Teachers

Smithville, Ont.: Smithville and District Chr. High School invites applications for possible openings in industrial arts, science, cooperative education and library. Please submit your applications to:

M. Strooboscher, Principal
Smithville District Chr. High
School
6488 Smithville Road
Smithville, ON L0R 2A0

Strathroy, Ont.: John Calvin Chr. School has a definite opening in the junior division, Grades 4, 5 and 6, for the 1993/94 school year. All qualified and interested applicants should send their letters of introduction and resumes to:

Henry D. Wiersema, Principal
J.C.C.S.
48 York St.
Strathroy, ON N7G 2E3
Phone: (519) 245-1934
Fax: (519) 245-1934

Surrey, B.C.: Surrey Chr. School invites applications for the following full-time teaching position available for the 1993/94 school year: Grade 1, Grade 3, Grade 4, and Grade 6; ability to teach French at the intermediate level is an asset. We are also inviting applications for a full-time learning assistance teacher. Applicants must qualify for B.C. certification. Please send resumes to:

Mr. Anthonie Jansen, Principal
Surrey Chr. School
9115-160th Street
Surrey, BC V4N 2X7

Vancouver, B.C.: Vancouver Christian School, a denominationally diverse community currently offering Kindergarten through Grade 9, anticipates having openings at several levels for the 1993/94 school year. If you are a fully-certified teacher and would be interested in participating in the development of Christian education in the Vancouver area please send your resume, indicating your areas of interest and expertise, to:

Ron Donkersloot, Principal
Vancouver Christian School
3496 Mons Drive, Vancouver, BC
V5M 3E6

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Teachers

**TEACHING OPPORTUNITIES
AT
PACIFIC CHRISTIAN SCHOOL**

Applications are invited for the math and French positions in the secondary grades for the 1993/94 school year.

POSSIBLE OPENINGS in the Secondary Grades for the 1993/94 school year.

- Junior High Science
- Chemistry
- Home Economics
- Social Studies
- Counselling
- Computers

PCS is an interdenominational Christian school providing quality education for 670 (K-12) students in the greater Victoria, B.C., area. Send applications and resumes to:

Mr. John Messelink, Secondary Principal
654 Agnes Street, Victoria, BC
V8Z 2E6

Phone: (604) 479-4532 Fax: (604) 479-3511

Teachers**Medicine Hat Christian School**

has an opening for

PRINCIPAL

starting the 1993/94 school year. Our school is serving 170 K-9 interdenominational students. If you are interested in leading a dedicated staff and being supported by a committed Christian school community, we invite your enquiry before April 23, 1993. Contact:

Principal Search Committee
Medicine Hat Christian School
68 Rice Dr. S.E.
Medicine Hat, AB T1B 3X2

Job Opportunities**ADMINISTRATOR**

Haney-Pitt Meadows Chr. School, Maple Ridge, B.C., is seeking a full-time administrator for the 1993/94 school year. HPMCS is an interdenominational school in the Reformed tradition and is situated 40 miles east of Vancouver. Presently we serve K-7 with approx. 250 students, and are planning to add Grade 8 in the near future.

Send resume and information to:

Al deJong
20915-132 Ave.
Maple Ridge, BC V2X 7E7

Redeemer College**POSITION VACANCIES**

REDEEMER COLLEGE invites applications for the following positions:

**Vice-President
(Administration and Finance).**

Dean of Students.

The Position: This person is the Chief Financial Officer of the College, is responsible for the caring and efficient functioning of administrative services, and carries out the financial objectives of the Board. Administration and Finance encompasses the following services: accounting services, admissions, ancillary services, plant and maintenance, security, janitorial services, community relations, human resources, financial aid, administrative support, and computer services.

Qualifications: Applicants should have a related Masters Degree (an accounting designation or Doctorate is desirable); share a commitment to the Reformed Christian Basis of the College; and have experience in progressively responsible positions. Equivalencies will be considered.

Direct applications, a resumé, and three referees to:
The Human Resources Director, Redeemer College,
777 Highway 53 East, Ancaster, Ont., L9K 1J4



*Send your questions to
Peter and Marja*

Confidentiality is assured.

Classifieds/Events

Job Opportunities

Job Opportunities

Teachers

MINISTRY OF COMMUNITY & SOCIAL SERVICES

The following institutions are open to hire a part-time chaplain:

Bendale Acres, Scarborough
Kipling Acres, Etobicoke

Successful candidate(s) will work with an interdisciplinary team, coordinate the ministry of faith communities, provide spiritual and religious care to residents and families, provide in-service training and participate in palliative care.

Qualifications:

- B.A., M. Div. or equivalent
- endorsement from Faith Community
- certification by the Ontario Council for Spiritual and Religious Care
- advanced Cape standing or equivalent
- special training in the field of gerontology is desirable

Application to:

Rev. Dr. Arnold Bethune
51 Panorama Court
Rexdale, ON M9V 4L8
Tel.: (416) 326-0796 or (416) 326-0798
Fax.: (416) 326-0644

For further info. call Carl D. Tuyl at (613) 549-2900.

Events

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**DEVELOPMENT
DIRECTOR**

SEPTEMBER 1, 1993

Hamilton District Christian High School has recently moved into a new campus. The enrolment has grown to 375, and we have capacity for 500 students. Join an energetic professional staff within a strong supportive community.

Campus is located 1 mile east of Redeemer College on Hwy. 53 at the westerly limit of the City of Hamilton. The challenge is great and the capital debt needs full-time attention. Funds need to be raised to reduce the debt outside of the regular operating budget. If you're up to the challenge and this full-time position attracts you, please send your letter of inquiry and resumé, before May 15 to:



Peter VanDyk, Secretary

**HAMILTON DISTRICT
CHRISTIAN
HIGH SCHOOL**

92 Glancaster Road, R.R. #1
Ancaster, Ontario L9G 3K9

Miscellaneous

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Fred R. Vander Velde
2621 Cavendish Drive
Burlington, Ont. L7P 3W6
Tel: (416) 336-5619
(day or evening)

**Immanuel Christian School
Lethbridge, Alberta**

is now accepting teacher applications for the 1993-94 school term.

We anticipate openings in both elementary and junior/senior high sections. Teachers with Special Education background and secondary Language Arts are especially encouraged to apply, both part-time and full-time. Our school is strongly committed to a distinctive, biblical perspective in teaching and learning and is supported by a dedicated School Board and Christian Community. We provide education to 585 students in Kindergarten through Grade 12 with two classes at each grade level.

Please direct all inquiries and correspondence to:

Mr. H. Konynenbelt or Mr. H. Heinen
802-6 Avenue North
Lethbridge, AB T1H 2C8
Tel. (403) 327-4223 or 328-4783

*Puzzle will return
next week.*

Calendar

Mar. 21 "Sundays at Three" Lenten concert, 3 p.m., Central Presb. Church, 165 Charlton Ave. W., Hamilton, Ont. Organist Christiaan Teeuwsen plays works by Dupre, Weckman and J.S. Bach.

Mar. 25 - Apr. 2 CSS's Harry Houtman will be in Alberta.

Mar. 27 "Organ and piano duets" with Andre Knevel and introducing Andre Knevel Jr. At 8 p.m., Mountainview CRC, Grimsby, Ont.

Mar. 28 Concerts by the "St. Thomas District Male Choir," with organist Rick Dykstra. At 4 p.m.: First Baptist Church, Woodstock, Ont. At 7:30 p.m.: Covenant CRC, Woodstock, Ont.

Mar. 28 "Sundays at Three" Lenten concert, 3 p.m., Central Presb. Church, 165 Charlton Ave. W., Hamilton, Ont. With Thomas Bell (baroque flute) and Paul Grimwood (harpsichord).

Mar. 29 Homestead Residential & Support Services annual meeting, 8 p.m., CRC, Ancaster, Ont. Dessert social 7-8. Speaker: Dr. Jack Wasserman.

Mar. 30 Can. Chr. Business Federation's ninth annual convention in Guelph, Ont. Speakers: Susan Van Weelden, Clare Elgersma, Evert

Nieboer, Hon. Jake Epp, and Rev. Ralph Koops. Info.: (416) 522-8602; fax (416) 525-1203.

Apr. 1-3 "Nothing Sacred," a play by George F. Walker, directed by T. David VanBelle. At Redeemer College, Ancaster, Ont. (8 p.m.). Preview: Mar. 30 (8 p.m.). Matinee: Mar. 31 (12 noon). For info./tickets call (416) 648-2131.

Apr. 2-4 Reformed Marriage Encounter Weekend, Desert Inn, 605 Hespeler Rd., Cambridge, Ont. To register call the Riepmas at (416) 877-5641.

Apr. 3 "G.S.T. (Goods/Services/Talents) Auction," 6:30 p.m., Calvin Memorial Chr. School Gym, Scott St., St. Catharines, Ont. Don't miss this event!

Apr. 3 Organ and choir concert presented by the Osgoode Township Male Choir and organist Andre Knevel, 8 p.m., St. Andrews Presb. Church, Ottawa, Ont.

Apr. 3-4 Concerts by the "St. Thomas District Male Choir," with organist Rick Dykstra. Apr. 3, 7:30 p.m., St. Paul's Congr. Church, Chatham, Ont.

Apr. 4, at 10:30 a.m., Ambassador CRC, Windsor, Ont.; at 7:30 p.m.: St. Andrews Presb. Church, Windsor, Ont.

News

Support human rights but beware of idolizing individual rights, says political theorist

Bill Fledderus, with files from The King's College

EDMONTON — Western societies should beware of a powerful trend towards exalting individual human freedoms to a place only God should have, according to political

analyst Paul Marshall. That is not to say that Christians should not be concerned about human rights, he adds, but rather that Christians need to see human rights in the larger framework of fulfilling the divine mandate to bring about

justice.

Marshall expressed these ideas in a recent address at The King's College in Edmonton. Marshall is a senior member in political theory at the Institute for Christian Studies in Toronto, chairperson of the Social Action Commission of the Evangelical Fellowship of Canada and a columnist for *Christian Courier*.

The individualistic emphasis in human rights has been stressed too much, says Marshall, so that concern for the individual has become the overriding concern in law-making. He laments the fact that individuals are seen as the most important element in society while the rights of communities are less important.

For example, Marshall points out how abortion in the United States is seen to be a woman's decision — "it's her body, so it's her problem." This individualistic assertion denies communal responsibility to help and support a woman through pregnancy.

Marshall has praise for human rights which are grounded in human beings' relationship to God, which take

into account a Christian view of humankind. Society must realize that the state is a servant of God and recognize that churches and families have the power to carry out their tasks of service which are not delegated by state.

Marshall challenges Christians to realize that protecting human rights is a divine calling. He encourages Christians to become involved in human rights organizations in which the focus is on someone besides ourselves. As a result of such activism, Marshall predicts that the larger community will take Christians more seriously.

Marshall was the keynote speaker for an interdisciplinary conference entitled "Human Rights and Canadian Society." The conference was a chance for students, faculty and staff of The King's College to examine the role of human rights in shaping society. Other speakers included faculty members Drs. John Hiemstra (political science), Alyce Oosterhuis (education), John Wood (biology) and Harry Cook (biology).

Toronto communications centre protests 'safer sex' brochures



Bert Witvoet

MISSISSAUGA, Ont. — The Christian Communications Centre has sent a letter of protest to Toronto Mayor June Rowlands regarding a pamphlet on safer sex that is to be distributed among Toronto public high schools.

The pamphlet entitled "Safer Sex Generation" focuses entirely on gay young men and advocates the use of condoms for sexual activities other than "kissing, hugging and jerking each other off."

In an attractively designed format, using pictures of smiling, healthy-looking, clean-cut young men, the folder warns against the risk of not using condoms when "fucking, sucking or rimming."

"For us, having safer sex means feeling good about who we are as gay men," says one young man. "Having sex with men is natural" says another. Yet another sports a T-shirt with the logo: "Ask me about rubber wear."

"Whether this brochure was approved by the City of Toronto Department of Public Health under your jurisdiction," writes Gerrit Verstraete, director of Christian Communications Centre, "or during the term of your predecessor and our friend Art Eggleton..., the brochure is not only an insult to all things moral and upright, it is a devastating proof of how government is being blindly manipulated."

"It will take stamina and deep conviction to stand up against the moral filth, degrading values and clever lies perpetrated by those in so-called minorities," writes Verstraete. "But that time has come."

Durham schools undermine parents' influence says family council

Bert Witvoet

OSHAWA, Ont. — The controversial video "The Growing up Series," will remain as a resource for the Durham (Ontario) Region Public Schools. However, it will not be shown to the original target group of Grades 4, 5 and 6 in sex education classes.

"Sex education is no longer just information about children's changing bodies," says the Family Action Council, "but a deliberate attempt to alter the perceptions of future generations concerning 'sexuality' and the proper context for expressing it. It is re-orientation, not education; propaganda, not procedure. It is indoctrination."

The Family Action Council, a coalition of concerned families, churches and ministries that wants to preserve Judeo-Christian values in society, warns that one proposal now considered at the federal and provincial levels seeks mandatory sexuality training from Kindergarten until

Grade 12. It would be taught as a separate "pass/fail" subject.

It would not be taught by teachers or parents but by sexuality educators, who, says the Family Action Council, "all share the modern philosophy that children need to be taught about sexuality as early as possible" and which "sees the removal of all parentally inflicted 'hang-ups' on children as essential."

Parents will not be allowed to remove their children from such classes, warns the council.

Sex education as it is taught in Durham region schools is a contraceptive-based teaching, explains a news bulletin by the Family Action Council, "with abstinence as only one option." The group would like to see more aggressive teaching on abstinence at earlier grade levels. It also wants the right of parents to withdraw their children from sex education replaced by a "sign-in" option for those who want such an education for their child.

News Digest

Edited by Bill Fledderus

Women almost half of workforce

OTTAWA (Toronto Star) — Women made up about 45 percent of the Canadian labour force in 1991, compared to only 35 percent in 1971, according to Statistics Canada.

Many women with children reportedly entered the workforce in the 1980s, but the proportion of women in managerial and professional positions climbed only slightly. Most of the mothers reportedly landed clerical, sales and administrative positions.

In all, 60 percent of the working-aged female population were either working or looking for work in 1991, up from 40 percent in 1971.

The proportion of men who work held steady at 76 percent.

Birth control rising in Third World

WASHINGTON, D.C. (Reuter) — Birth control use in the world's poorer countries is rising rapidly, and birth rates have fallen in the last 30 years, according to a report by the Johns Hopkins School of Public Health.

Surveys from 44 Asian, African and Latin American countries taken in the last eight years show that "a reproductive revolution is under way in much of the developing world," according to the school.

Women now have an average of four children in their lifetime, while in the 1960s they had six, surveys show. An average of 38 percent of married women in developing countries (about 238 million) use family planning methods, compared with 70 percent in the developed world.

After studying the surveys, which involved more than 300,000 women, researchers concluded that "family planning is no longer a taboo subject" in the Third World. What's more, they urge that more money be allocated toward family planning programs in those countries.